

PERSONAL HISTORY

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Date of birth : May 21, 1939
Domicile address : 92 Jeonghwa dong, Jongdamoon gu, Seoul, Korea
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Denomination : Presbyterian

Feb. 25, 1963 : Graduated Pusan National Fisheries College;
Major: Fisheries Economics (B.A.) Qualified as High School Teacher.

May 11 , 1964 : Graduated The Infantry School of ROKA, Officers' Candidate Course.

Aug. 15, 1964 : Graduated The Engineers' School of ROKA, Officers' Candidate Course; Commissioned a 2nd Lieut.

June 5, 1970 : Passed qualifying examinations of Overseas Student Conducted by the Ministry of Education of the Republic of Korea.

Feb. 25, 1971 : Graduated Presbyterian Theological Seminary;
Major: Theology (B.D.)

Feb. 21, 1974 : Graduated Graduate School of Presbyterian Theological Seminary; Major: Theology (Th. M.)

1960 - 1963 : Deacon of young Do Presbyterian Church.

1965 - 1967 : Deacon of Won Tong Presbyterian Church.

Sept. 30, 1967 : Discharged as 1st Lieut. Before being discharged, Served as Section leader, Company commander, operation staff's assistant.

1968 - 1971 : Evangelist of Seo Doon Presbyterian Church.

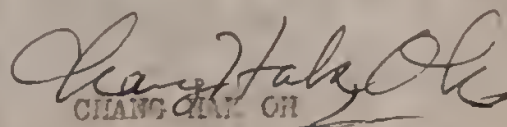
Apr 15, 1971 : Commissioned Preacher of Pusan Presbytery

Apr. 1971-Apr.1973: Preacher of Kyung Dong First Presbyterian Church.

May 5, 1973 : Ordained as a Pastor in Seoul East Presbytery.

May 1973 -Sept 1973 : Assistant Pastor of Kyung Dong, first Presbyterian Church.

Oct. 4, 1975 : Appointed Pastor in Charge of Hwang Ji Presbyterian Church.

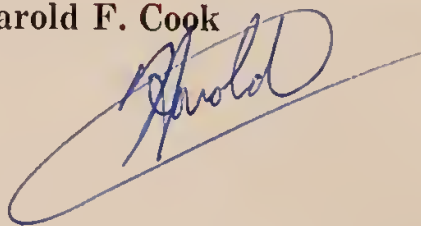

CHANG HAK OH

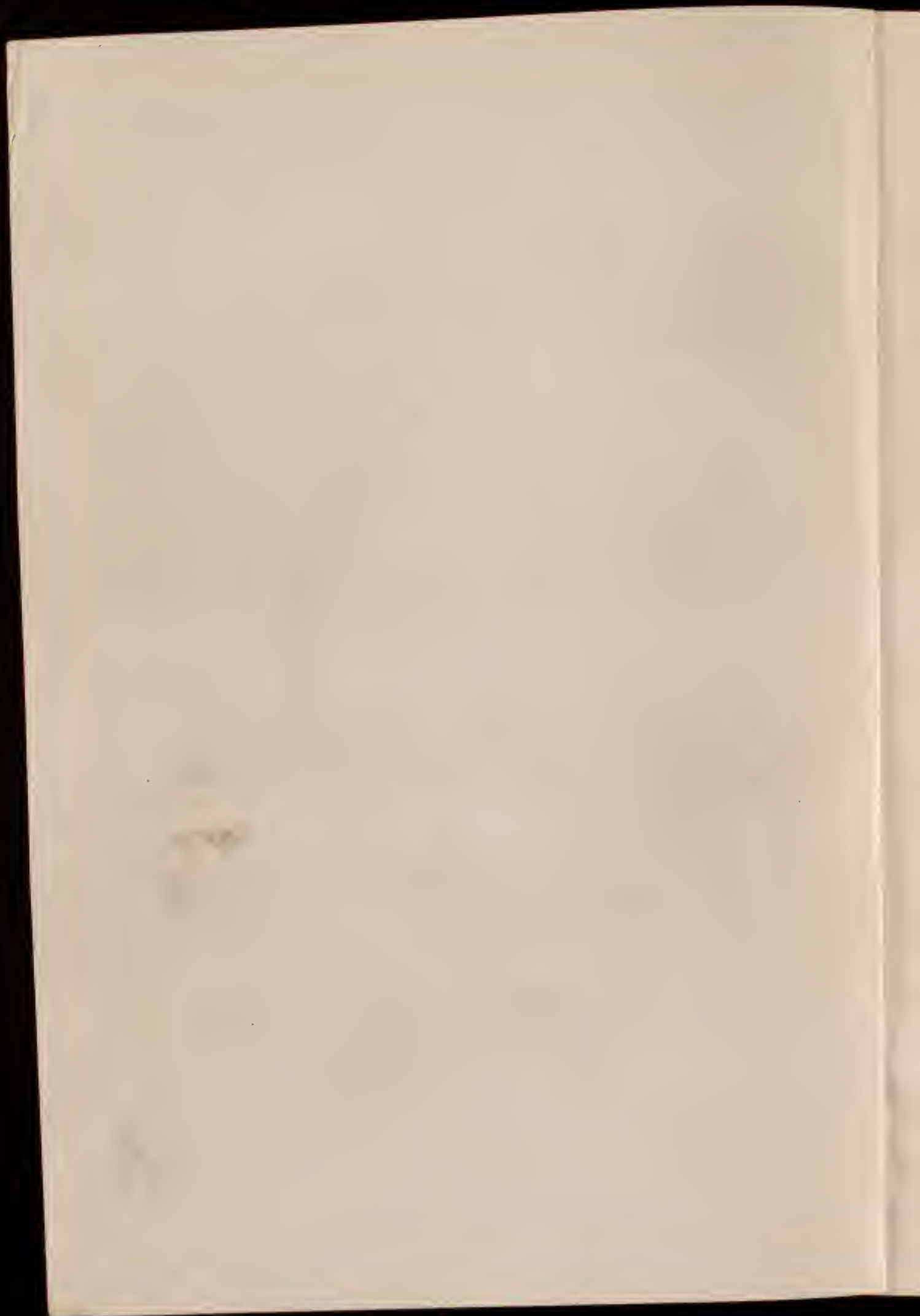
OH, CH

To Dr Sam —
with best wishes,

PAK YONG-HYO:
BACKGROUND AND ~~THE~~ EARLY YEARS

Harold F. Cook

A handwritten signature in blue ink, appearing to read "Harold", written over a horizontal line.



PAK YONG-HYO: BACKGROUND AND EARLY YEARS

by

*Dr. Harold F. Cook

Pak Yong-hyo (1861-1939) was born in 1861. Neither the month nor the day of his birth is recorded in the family genealogy. He was the youngest child in a family of the three boys and two girls, all of whom were children of Pak Won-yang (1804-85) and his third, Chonui Yi wife (1817-85). Pak Yong-hyo and his family were members of the Pallam Pak clan, which in the 16th century had provided queens for Injong (1544-45) and Sonjo (1567-1608).¹

Pak Yong-hyo's two older brothers were his seniors by twelve and nine years respectively, so they could have had little in common as Pak passed his childhood years. The father, Pak Won-yang, who was fifty-seven when Pak Yong-hyo was born, was the oldest child in a family of three boys and three girls. He passed the lower civil service examination (saengwon) in 1846 and rose no higher in the government service than the junior fifth grade post of provincial inspector (tosa). Pak Won-yang's Chinju Song wife died childless in 1822. His second, Chonju Yi wife apparently bore him no children. The absence of a date of death in the family genealogy may indicate that Pak Won-yang dismissed her after the Chonui Yi woman already mentioned bore him a son in 1849.²

Pak Won-yang's great moment in history came on March 30, 1872. On that day his youngest son, Pak Yong-hyo, then only eleven years old, was selected from a field of sixteen candidates to become the husband of Yonghye Ongju (1858-72). This girl, who had been born to Lady Pom (1838-84), was the sole survivor of the five sons and six daughters of the late King Ch'olchong (r. 1849-64). The final wedding ceremony took place on May 19, and the younger Pak was officially enrolled as a prince in the royal family with a senior first grade title (kumungwi). On the date of the selection, Pak's father emerged from obscurity and was appointed to the senior third grade position of third minister of works (kongjo ch'amui), while his oldest brother, Pak Yong-gyo (1849-84), entered the government service (ch'osa).³

Pak Yong-hyo became a widower at the age of eleven on August 7 after less than three months of married life. Thereafter, he lived alone in his official residence. With one exception he occupied no official post and emerged from relative seclusion only to participate in occasional ceremonies at the palace, to receive gifts from the king, or to serve as a functionary at such important events as the obsequies for Ch'olchong's widow, Dowager Queen Kim, who died in June 1878. The exception was his brief tenure as chief magistrate (p'ansa) of the state tribunal (uigumbu) from October 1 to 13, 1881.⁴

* The author, who received his Ph.D. in East Asian history from Harvard, is Sales Manager for American Trading Company Korea, Ltd.

1. *Pallam Pakssi Sebo* (41 vols.; 1926 ed.), Vol. 2, No. 8, 17b-18b (hereinafter PPS). In as much as Pak himself was the editor of this edition of the clan genealogy, it is probable that he did not know his own date of birth. Neither of the 16th century Pallam Pak queens produced a male heir.

2. *Ibid.*

3. *Ilsongnok*, 1872.1.26, 2.22 (hereinafter *ISN*); *Kojong T'aehwangje Sillok*, 1872.2.22, 3.16/18 4.2/13 (hereinafter *KTS*).

4. *ISN*, 1872.7.4, 1873.3.27, 1876.1.25, 1878.5.11/22 ff., 9.23, 1879.5.15, 1881.

Subsequent to his appointment as third minister of works, Pak's father also served as a royal secretary (*sungji*), second minister of works (*kongjo ch'amp'an*), and third magistrate (*tongjisa*) of the state tribunal. The last appointment, a junior second grade post, was in the autumn of 1875 when the senior Pak was over seventy. Pak Yong-hyo's first older brother, the aforementioned Pak Yong-gyo, was appointed a county magistrate (*hyollyong*) in early 1879, passed the higher civil service examination (*munkwa*) in April 1881, and served in the office of the special counselors (*hongmun'gwan*) and the office of the censor general (*saganwon*). He was named to the office for the management of state affairs (*t'ongni kimu amun*) in March 1882 and became third royal secretary (*usungji*) two months later. Pak's other older brother, Pak Yong-ho (b. 1852), passed the lower civil service examination (*chinsa*) in 1883.⁵

As a royal in-law, Pak Yong-hyo's movements and pattern of life were somewhat restricted. He could, however, receive guests at his own residence and he could visit the house of a fellow Pallam Pak who was as high in the government service as Pak Kyu-su (1807-77). It was there, it seems, that he first met the man who was to have such a great influence upon his life, viz., Kim Ok-kyun (1851-94). In Pak's own words:⁶

I used to gather with Kim Ok-kyun, Hong Yong-sik, So Kwang-bom, and my older brother [probably Pak Yong-gyo] at the *sarangbang* [detached drawing room] of Pak Kyu-su's house in Chae-dong.

Pak Yong-hyo's father and Kim Ok-kyun's adoptive father, Kim Pyong-gi (1814-85), passed the same lower civil service examination in 1846. Kim Ok-kyun, however, was ten years Pak Yong-hyo's senior. When Pak Kyu-su died in early 1877, Pak Yong-hyo had not yet reached his sixteenth birthday. In the years which followed, he came to look upon Kim as an elder brother. Both had an interest in Buddhism, and, according to Pak:⁷

My first acquaintance with Kim Ok-kyun came about from discussions of Buddhism. Kim Ok-kyun liked Buddhism so we talked about it. I [too] became interested in it and [thus] became his [Kim's] intimate friend. My older brother suggested that I become acquainted with Kim Ok-kyun.

It was more than Buddhism, however, that occupied the attention of Pak Yong-hyo and his friends at Pak Kyu-su's *sarangbang*. Pak Kyu-su was a grandson of one *silhak* scholar, Pak Chi-won (1737-1805), and the student of another, Chong Yag-yong (1762-1836).

Pak Chi-won was converted to the *silhak* movement at about the age of thirty and visited Peking in 1780 in company with the Korean embassy. He was concerned with the backwardness of the economic life of his people and the lack of government interest in providing remedies for their social ills. Pak believed that the salvation of Korea must begin with economic reform patterned after the sys-

8.9./21, 9.10, 1882.6.11; *Chosenshi*, Series 6, Vol. 4, 370 (1875.6.22) (hereinafter CS).

5. ISN, 1872.5.3, 1874.12.29, 1875.8.12, 1878.12.28, 1881.3.28, 7.29, 1882.2.2, 4.13; KTS, 1881.9.14, 10.26; *Kukcho Pangmok*; PPS, Vol. 2, No. 8, 18a-b.

6. Kwang-su Yi, "Pak Yong-hyossi rul Mannan Iagi," *Tonggwang*, No. 19 (Mar. 1931), 14. Yi's article is based on a personal interview held on Jan. 18, 1931 in Seoul with Pak Yong-hyo.

7. *Ibid.*, 15; PPS, Vol. 2, No. 8, 17b-18b; *Andong Kimssi Sebo* (7 vols.; 1959 ed.), III, 749.

tems of other countries which had already made conspicuous progress in transportation and industry. He praised the political and economic progress which the Emperor Ch'ien-lung (1736-1795) had brought about in China with the help of European mechanics, engineers, and missionaries. Pak Chi-won called for the improvement of roads and carts, for increased foreign trade, and for the development of the country's mining and fishing industries with the government playing the leading role.

Chong Yag-yong, better known by his pen name Tasan, was a member of the Naju Chong clan. He differed from most other silhak scholars in two important respects, viz., he passed the higher civil service examination and pursued a successful career in government, and he was a Christian. Chong's aim was to regenerate morality by Christian teachings and to apply Western knowledge to the reform of Korea's political and economic systems. Although he never visited China, Chong's government posts gave him access to the royal library (kyujanggak) where the "Western books" were stored, and it was there that he learned much of the outside world. He supervised the construction of the fortifications at Suwon, where he introduced the use of the pulley, and fostered the application of Western technology to increase agricultural production. Chong is probably best remembered for his advocacy of the communal ownership of land on a village-wide basis with pay for work actually done.

Both Pak Chi-won and Chong Yag-yong had a profound influence on Pak Kyu-su, who visited China twice himself and who took a serious interest in the modernization of his country. Pak Yong-hyo said that the "new thought" about Korea's modernization and enlightenment, which developed in the minds of his friends and himself, had its origins at Pak Kyu-su's house in Chae-dong and in the writings of Pak Kyu-su's grandfather, Pak Chi-won. According to Pak Yong-hyo, he and his young associates were particularly inspired by Pak Chi-won's idea of the "equality" of all man.⁸

They also were distressed by conditions of their day. Again in the words of Pak Yong-hyo:⁹

Since the maladministration of the Tae won'gun, I had a feeling of regret and I thought that in future days I must reform the government. So Kwang-bom and Kim Ok-kyun thought the same way.

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At that time the political situation was terrible. Not only were offices sold but also all taxes were received by tax collectors who were sent privately by Queen Min. Anyone who was hated by the Min family could not live. After we saw this, we were indignant.

And thus Pak Yong-hyo passed his earliest years in relative seclusion as a royal in-law and as a student of ways and means to reform and modernize his country. As he grew to maturity, Kim Ok-kyun became his closest friend and confidant. Although the clan genealogy indicates that he never officially remarried, Pak apparently took a concubine to whom at least one child, a girl, was born at some point in time before 1884. His two sons were born much later, in 1893 and 1897.¹⁰

8. Kwang-su Yi, 14.

9. *Ibid.*; Yong-hyo Pak, "Kapsin Chongbyon," *Sinmin*, No. 14 (Jun. 1, 1926), 40.

10. The *PPS* lists no second wife for Pak Yong-hyo but does show one daughter and

Pak Yong-hyo's real emergence on the stage of modern Korean history came in the wake of the treaty settlement of the July 1882 military riot incident (imo kullan) at Seoul. Article six of the so-called Treaty of Chemulp'o, signed by Japan and Korea on August 30 in settlement of the incident, called for the dispatch to Japan of an officer of high rank, bearing a letter from the Korean king. On September 7, at the recommendation of the state council (ujongbu), and "in accordance with the words of the Japanese minister to send an important person," Prince Pak Yong-hyo was selected to go to Tokyo with the traditional title of envoy (susinsa).¹¹

The official records offer no elaboration, but it would seem reasonable to connect Pak's appointment in some way with the great debate going on around the king since at least September 2. That a controversy of some sort was taking place is evident from the number and frequency of appointments to, and dismissals and resignations from, the office of the special counselors. From the daily entries in the court records it is apparent that the counselors could not agree on how best to advise the king in the aftermath of the treaty settlement of the July disturbance.¹²

With all the changes, nevertheless, Kim Ok-kyun remained unmoved as fifth counselor (kyori). It is reasonable to infer that Kim's proposals were in agreement with the king's own thinking. It is also reasonable to infer that Kim was in some way responsible for the selection of Pak as envoy to Japan. This contention is further strengthened by the selection in September 17 of their mutual friend, So Kwang-bom (1859-97), to accompany Pak as secretary of the mission.¹³

On September 12, 1882 Pak Yong-hyo began keeping a very detailed diary of his experiences as envoy to Japan. Pak continued this daily account, entitled *Sahwa Kiryak*, until January 6, 1883. In his first entry Pak noted that Kim Ok-kyun had "privately counseled the king" and was going to accompany Pak and his group to Tokyo. In leaving the country, Pak was concerned about "avoiding trouble" and, therefore, he was "greatly comforted" that Kim was going with him.¹⁴

Pak Yong-hyo was given plenipotentiary powers on September 15, had his departure audience on the 19th, and left Seoul through the south gate for Chemulp'o immediately thereafter. He was accompanied by Kim Ok-kyun and an entourage of twelve, including Kim Man-sik (1834-1900) and So Kwang-bom. The former served as Pak's deputy envoy; the latter, as already indicated, was his secretary. When they boarded ship, they raised for the first time the newly designed Korean flag, called taegukki.¹⁵

Pak and his entourage made the journey to Japan in the company of Japanese Minister Hanabusa Yoshimoto (1842-1917), who was returning to Tokyo himself

two sons in that order. Inoue Kakugoro, who knew Pak well, remarked in 1891 that Pak had one child by a concubine prior to 1884. From the entries in the PPS, it may be presumed that this child was a girl. Kakugoro Inoue, *Kanjo no Zammū* (Tokyo: 1891), 38. Pak wrote the preface to this book.

11. ISN, 1882.7.25; *Pibyonsa Tungnok*, 1882.7.25.

12. ISN, 1882.7.20-26 inclusive.

13. *Sungjongwon Ilgi*, 1882.8.6 (hereinafter SI).

14. *Sahwa Kiryak*, 1882.8.1 (hereinafter SK).

15. KTS, 1882.8.4/8; SK, introductory remarks; *Kuksa Taesajon*, 1594; *Keijo-fushi*, I, 516.

to report on the treaty settlement of the July incident. When Pak joined Hanabusa on the "Meiji Maru" at Chemulp'o on September 20, he found Queen Min's favorite, Min Yong-ik (1860-1914), already on board the vessel. Nothing in available court records indicates Min's reason for going to Japan at this time, but it would seem reasonable to assume that he had the assignment of maintaining a watchful eye on clan interests.¹⁶

Also on board the "Meiji Maru" was Great Britain's consul at Kobe, William G. Aston (1841-1911), who had been visiting Wonsan, Pusan, Chemulp'o, and other coastal points with Vice Admiral George O. Willes. Aston had been on continuous service for his government in Japan since 1864 and had established a reputation as a scholar of Japanese language and literature and as a diplomat of "unwearying patience and excellent tact." One of the first Westerners, outside of the French missionaries, to give serious attention to Korean, Aston's knowledge of that language reportedly was "remarkable." Aston accompanied Pak and his entourage to Japan and described the young Korean prince as an "intelligent amiable young man," who displayed "good sense" and who was "anxious to assert the independence" of his country.¹⁷

Stopping briefly at Shimonoseki, Pak Yong-hyo reached Kobe on September 25. Both he and his deputy envoy, Kim Man-sik, were ill as a result of their sea voyage. Pak and his group remained in the Kobe-Osaka-Kyoto area until October 10, when they boarded the "Tokyo Maru" for Yokohama. They spent much of the time sightseeing and exchanging calls with the foreign consuls resident in Kobe. They met Aston, e.g., no fewer than five times.¹⁸

Pak Yong-hyo sent his first report back to Seoul on October 3. In it he recorded a meeting of unspecified date with Foreign Minister Inoue Kaoru (1834-1915) in which the Japanese diplomat stressed the fact that he regarded Pak's mission more as an opportunity to settle Korean-Japanese trade problems than as an instrument of apology for the July riot.¹⁹

From the time of his arrival at Yokohama on October 13 until he left the same port for the return trip to Korea on December 28, Pak Yong-hyo was hosted and toasted as no Korean before him, and few since, had ever been. Pak's diary is a remarkably detailed account of his experiences and of his impressions. From the Emperor Meiji (1852-1912), to government officers of highest rank, to foreign representatives — Pak met them all and most of them more than once. A narrative of Pak's visit to Japan would make a book by itself.²⁰

16. SK, 1882.8.9.

17. Great Britain, *Accounts and Papers: Parliamentary Papers*, LXXV, Japan, No. 1 (1883); Great Britain, *Foreign Office Correspondence*, F.O. 46 (Japan), Parkes to Granville, Nos. 139 and 140 (Conf.), Oct. 2 and 7, 1883 (hereinafter FO 46). There apparently is a mistake in dating here. Parkes's No. 139¹⁵ dated Oct. 7 while his No. 140 is dated five days earlier on Oct. 2 and encloses a confidential memorandum from Aston dated Oct. 3. *Rising Sun and Nagasaki Express*, Jul. 1, 1882, Jun. 9 and Dec. 15, 1883 (hereinafter RSNE). Aston had been scheduled to assume the consular post at Nagasaki as early as Jul. 1882 but remained assigned to Kobe until Dec. 1883. In the interim, he was frequently in Tokyo and elsewhere, including three visits to Korea. In the spring of 1884 he became Great Britain's first resident consul-general at Seoul.

18. SK, 1882.8.12/14-29 inclusive.

19. *Ibid.*, 1882.8.22.

While in Tokyo, Pak and his official party lodged at Seishoji, a temple in the Hibiya district. Both Kim Ok-kyun and Min Yong-ik, who were not official members of the mission, lodged elsewhere and separately. Pak had his first official meeting at the foreign office on October 16. At this time he presented Korea's letter of apology for the loss to Japanese life and property as a result of the July riot. Three days later the Emperor Meiji received Pak in imperial audience at the Akasaka detached palace.²¹

Meetings, inspection visits, parties, sightseeing excursions, and exchanges of gifts filled practically every moment of Pak Yong-hyo's waking hours for the next two months. Each day's happenings are recorded in detail in the *Sahwa Kiryak*.

It is clear, however, that Pak took his work seriously. To the British and American ministers in particular, he stressed his hope that the recent treaties would be ratified as soon as possible, for this was what his king "earnestly desired." He stated that Korea was in the "grasp of China, whom she cannot resist," and that he hoped that Korea soon could become "independent and free of Chinese control." Troubled by the language barrier, American Minister John A. Bingham (1815-1900) reported difficulty in communicating with Pak. British Minister Sir Harry S. Parkes (1828-85), however, had no such problem, for Consul Aston was there to assist him. Parkes reported that Pak was "a young man of much intelligence and self-possession," who spoke "forcibly but without excitement."²²

While in Tokyo, Pak secured Japanese government agreement to a ten year payment period for the 500,000 yen indemnity levied upon Korea by Japan in the August 30 Treaty of Chemulp'o. He also succeeded in negotiating a small loan.²³

In early November, Foreign Minister Inoue confidentially told British Minister Parkes that Pak Yong-hyo had asked for a loan but that he had been turned down because Korea could offer no "tangible security." Parkes likewise reported that an English bank in Yokohama had also rejected Pak's request.²⁴

Then word reached Tokyo that the China Merchants Steam Navigation Company had lent Korea \$200,000 and undoubtedly would be granted privileges in Korea in return. Shortly thereafter, Pak succeeded in obtaining a loan of 170,000 yen from the Yokohama Specie Bank, 50,000 yen of which was applied as the first installment against the outstanding 500,000 yen indemnity. Details behind this loan are not completely clear, but Minister Parkes reported that it was arranged by a "Japanese steamship company in which the Government is

20. Summarized from all SK entries between dates indicated. Cf. also, e.g., *Jiji Shimpo*, Oct. 16, 20, 21, 24, 26, 28, 30, 31, Nov. 1, 2, 4, 6-8, 10, 11, 16, 17, 22, 24, 29, 30, Dec. 5, 11, 20, 22, 27, 29, 1882 (hereinafter JS).

21. SK, 1882.9.2/5/8; JS, Oct. 14, 1882; *Kin Gyoku-kin Den*, 198 (hereinafter KGD).

22. U.S., National Archives, "Despatches from United States Ministers to Japan," Bingham to Frelinghuysen, Nos. 1591 and 1596, Nov. 13 and 29, 1882 (hereinafter DJ); FO 46, Parkes to Granville, Nos. 153 (Conf.), 155, and 176 (Conf.), Oct. 24, 25, Dec. 29, 1882.

23. SK, 1882.9.16; Japan, *Nihon Gaiko Bunsho*, XV, 283-89 (hereinafter NGB).

24. FO 46, Parkes to Granville, No. 159, Nov. 6, 1882.

largely interested" and came about as a result of the loan which Korea secured from China.²⁵

Pak had his departure audience with the Emperor Meiji on December 19. With the greater part of his entourage, he left Yokohama for Korea on December 28 with Takezoe Shinichiro (1841-1917), who had replaced Hanabusa as Japan's minister at Seoul. Throughout Pak's Tokyo visit he and the other Koreans had had many meetings with both Takezoe and Hanabusa. Takezoe's appointment reflected the Japanese government's policy of maintaining cordial relations in Korea with China, for Takezoe was both a scholar of Chinese learning and a veteran diplomat of China service who knew Li Hung-chang (1823-1901) personally.²⁶

With Pak Yong-hyo went Inoue Kakugoro (1859-1938) and at least six other Japanese advisers and technicians, employed as a result of arrangements worked out between Kim Ok-kyun and Fukuzawa Yukichi (1835-1901). Kim and So Kwang-bom, Pak's secretary of mission, remained in Japan. Pak and his group transferred to the "Meiji Maru" at Kobe and reached Chemulp'o on January 5, 1883. Pak entered Seoul the following day and reported at once to the king.²⁷

One month later to the day, i.e., February 6, Pak Yong-hyo was appointed magistrate of Seoul (Hansong p'anyun). He at once set about reorganizing the city's police system, established an office which later in the year began publishing a newspaper, and embarked upon a program of road and sanitation improvement.²⁸

British Consul Aston, with whom Pak Yong-hyo had become well acquainted in Japan, reached Seoul on March 28, where he found "the whole machinery of the Government is in an extremely disorganized condition." Aston was accompanied by Kim Ok-kyun and So Kwang-bom. He remained in Seoul until April 12. Aston brought with him a letter to Pak from Minister Parkes, together with an autographed photograph of the British diplomat. The letter was addressed, "Your Excellency and my friend." Parkes wrote that he was sending Aston to Korea, "to acquire information as to the views of your Government in regard to Treaty relations." Parkes added that he was confident that "no effort will be wanting" on Pak's part "to promote arrangements which will conduce to durable friendship between our respective countries."²⁹

Pak hosted Aston at a party held on April 10. This proved to be one of his last official acts as magistrate of Seoul. Pak's zeal for reform had created enemies, and when he refused Queen Min's request for a personal favor, his tenure abruptly came to an end. On April 22 he was removed.³⁰

The background to Pak's removal can be traced in various sources. In the

25. *Ibid.*, No. 177, Dec. 30, 1882; NGB, XV, 283-89; SK, 1882.11.10.

26. *Ibid.*, 1882.11.9/18; RSNE, Nov. 11, 1882; JS, Jan. 6, 1883. Takezoe's appointment was announced on Nov. 6.

27. SK, 1882.11.18/21/27/28; ISN and SI, 1882.11.28. In his diary, Pak names only seven Japanese technicians. In his audience with the king, however, he said that there were twelve. Inoue Kakugoro, one of the Japanese in the party, states that there were nine (*Kanjo no Zammu*, 6-7).

28. ISN, 1882.12.29; KTS, 1883.2.5.

29. FO 46, Parkes to Granville, Nos. 35, 59, 64, and 65 (Conf.), dated Mar. 9, Apr. 21, 28 (2), 1883.

30. RSNE, Jun. 9, 1883 (citing the *Choya Shimbun*); ISN, 1888.3.16.

course of his road repairing and sanitation improvement campaigns, Pak ordered the removal of a number of shacks that were abutting Seoul's thoroughfares. As the story goes, the occupant of one of these dwellings was a sorceress (*mudang*) who was a favorite of Queen Min. When Pak refused the queen's request to spare this woman's house, he was dismissed from office.³¹

By way of consolation, perhaps, Pak was immediately named the magistrate of Kwangju, the administrative district southeast of Seoul in Kyonggi province wherein was located the fortress called Namhansansong. Like Kaesong, Kanghwa, and Suwon, Kwangju was a second grade amun. Theoretically, at least, the movement from Seoul to Kwangju was not that great a demotion for Pak. After thrice refusing the appointment, Pak finally went to Kwangju.³²

The magistracy of Kwangju traditionally had a garrison of troops assigned to it, and this arrangement had been revived in the course of a general reorganization of the provincial military structure in February 1883. With the assistance of Sin Pong-mo (d. 1884) and Yi Un-sok, both of whom had studied at a military school in Japan and both of whom he had met in Tokyo in the autumn of 1882, Pak began to organize and train a force of soldiers "in the Japanese style." He may even have used the copy of the Japanese army drill manual which his friend, Hong Yong-sik (1856-84), brought back from his 1881 trip to Japan with the *sinsa yuramdán*.³³

One source likens Pak's activities at Kwangju to those of the famous Choshu samurai, Takasugi Shinsaku (1839-67), and his "peasant militia" of samurai and commoners (*kiheitai*). This may be somewhat gratuitous. Military training of some sort apparently did take place, nevertheless, and by the early autumn of 1883 Pak reportedly had 100 soldiers organized and instructed.³⁴

On September 27, however, Pak requested permission to resign his magistracy "due to illness." Writing many years later in 1926, he commented that his activities at Kwangju were regarded as "dangerous" by the Min and that, accordingly and for a second time, Queen Min ordered his dismissal.³⁵

This may not be the full story. The Kwangju garrison, as noted earlier, had been reactivated in February 1883 in the course of a general reorganization of the provincial military structure. On October 31, a full month after Pak's attempted resignation and in the course of a further realignment of the Korean military establishment, the Kwangju garrison was merged with one of the traditional military units at Seoul of which, at the time, Han Kyu-jik (1846-84) was the commander. Three weeks later, the new military command (*ch'in'gunyong*), which had been initiated in the autumn of 1882 under Chinese auspices, was enlarged from two barracks to three. Han and his soldiers made up the newly created unit.³⁶

31. *Ibid.*, 1883.3.20/22/24; Yong-hyo Pak, 42; RSNE, Jun. 23, 1883.

32. ISN, 1883.3.17/20/22/24.

33. Yong-hyo Pak, 42; CS, 6-4, 673 (1883.1.17); Yong-sik Hong, *Ilbon Yukkun Chonjon* (3 vols.).

34. KGD, 273; JS, Sept. 4 and Oct. 31, 1883 (giving reports from Seoul); Yong-hyo Pak, 42.

35. *Ibid.*; ISN, 1883.8.27. Kakugoro Inoue, 13, states that Pak resigned of his own accord. Inoue was living in Seoul at the time.

36. CS, 6-4, 673 (1883.1.17); ISN, 1883.10.1/23.

Pak Yong-hyo memorialized his resignation for a second time on November 6, and this time it was accepted. Thereafter, he lived in Seoul with no official duties. It was during this time period that he and Chargé d'Affairs Shimamura Hisashi (1850-1918) finalized arrangements for the purchase of his property for use as Japanese legation grounds. Pak reportedly attracted no small amount of attention by going about town carrying an umbrella and riding in a horse carriage, which was driven by a Japanese, both horse carriages and umbrellas being decided rarities for Seoul in those days.³⁷

Both Sir Harry Parkes, who had been transferred from Tokyo to Peking in the summer of 1883, and William G. Aston were in Seoul in the late autumn of 1883 and again in the spring of 1884. On their first visit they negotiated a new treaty with Korea; on the latter occasion they exchanged treaty ratifications and opened the British consulate general, with Aston serving as the first resident representative of his government. Pak Yong-hyo undoubtedly met both gentlemen during the course of their sojourns in the Korean capital, but the correspondence of neither makes specific reference to Pak.

An entry in the court records indicates that Pak Yong-hyo was ill during the spring and summer of 1884. The nature of his malady, however, is not given.³⁸

Pak wrote in later years that the beginning of the planning efforts which eventually resulted in the December 4, 1884 incident (kapsin chongbyon) took form in the autumn of 1883 after his return to Seoul from Kwangju. Discouraged and dissatisfied with Min control of, and Chinese interference in, Korean affairs, Pak said that he thought of going to the United States but was dissuaded by Asayama Kenzo, interpreter at the Japanese legation in Seoul. According to Pak, Asayama brought him a message from Foreign Minister Inoue Kaoru, encouraging him to remain in Seoul and wait for the time when Japan would drive out the Chinese and assist Pak in initiating reform. Pak, who reportedly was "surprised and delighted" at this development, began to consult regularly at his house with Hong Yong-sik and So Kwang-bom. At this time, Pak recalled, Kim Ok-kyun was still in Tokyo.³⁹

The veracity of these assertions, unfortunately, is subject to some question. Pak resigned his Kwangju magistracy on November 6, 1883. Hong Yong-sik returned to Seoul on December 20, after being absent since the previous July. So Kwang-bom, who departed Korea in the company of Hong, did not come back from his trip around the world until June 2, 1884. In the interim, Kim Ok-kyun returned to Seoul on May 3. It would not have been possible for Pak to meet with both Hong and So while Kim was in Tokyo.

After his return from Kwangju, Pak did have close contact with the Japanese legation. This cannot be denied. It was at this time that Minister Takezoe left for Japan and Pak finalized arrangements for the sale of his property for use as a site for the Japanese legation. Pak knew Asayama. This cannot be denied either. They had met in Tokyo, e.g., when Pak headed the mission to the Japanese capi-

37. *Ibid.*, 1883.10.7; JS, Dec. 20, 1883 (giving a report from Seoul dated Dec. 5). Aston had reported the availability of Pak's house for purchase several months earlier; FO 46, Parkes to Granville, No. 66, Apr. 28, 1883 (encl. report from Aston to Parkes, dated Apr. 24). The Japanese legation moved to Pak's property in the spring of 1884.

38. *SI*, 1884.6.15.

39. Yong-hyo Pak, 43.

tal in the autumn of 1882. In his capacity as legation interpreter, Asayama would naturally be present whenever Pak discussed the sale of his property with either Minister Takezoe or Chargé Shimamura. In the absence of more substantiating evidence, however, and against the background of all that was going on at the time, Foreign Minister Inoue's message to Pak through Asayama seems doubtful.

Planning and preparation of some sort, nevertheless, did go on throughout the summer and autumn of 1884 as Pak, Kim Ok-kyun, So Kwang-bom, Hong Yong-sik, and others laid the groundwork for the December incident. These are the same individuals, it will be recalled, who had initially become interested in the reform and modernization of their country nearly a decade earlier, when they used to gather at Pak Kyu-su's sarangbang in Chae-dong.

Pak Yong-hyo certainly was close to the truth when he said that plans for the incident were almost complete when Minister Takezoe returned to Korea at the end of October. American Navy Ensign George C. Foulk (1856-93), who came to Seoul at the beginning of June with Min Yong-ik and So Kwang-bom, throws light on the subject in the following lines:⁴⁰

In October one of the progressive party leaders told me that unless foreign intervention prevented, Corea would soon be irreclaimably in the hands of the Chinese, and with great bitterness went on to say that his small party had not only lost power to proceed further and had been receding but they were in actual danger of execution; that this might follow any charge made against them by the Chinese faction. He also stated that part of the King's revenue meant to be used by the King through them to fulfill all progressive contracts had been cut off from him by the Mins, (notably Min-Tai-Ho [Min T'ae-ho], who controlled the chief revenues), and was being used to pay Chinese instructors and equip Corean soldiers with a view to amalgamation with the Chinese army....

On October 25 one of the progressive leaders called upon me, and at once began to speak passionately of the unfortunate situation of the King and his party. Later, with deliberation, he stated that for the sake of Corea, Min-Thae-Ho, Cho Yong Ha, the four generals and four other lower officials possibly, would have to be killed. Though the officer was passionate in his manner, he was one whom I had always found positive and correct in his statements to me; his words, therefore, did not seem empty to me, and I became indignant that he should communicate such an idea to me. A few sharp words passed between us and he then quieted down.

On October 26, during a call on Min Yong Ik, I learned that the separation of the two parties was so wide as to prevent any discussion of public affairs in which officers of the two parties might be brought together; this convinced me that a crisis was near at hand and one which would probably result in blood-shedding and violence not confined to the official classes of Coreans.....

On October 28 I told him [the American minister] every detail of what I had heard, and expressed firmly the opinion that these were sufficient to forewarn some serious outbreak in Seoul. On October 31.... Hong Yong Sik called upon me, and I received notes from two other members of the progressive party requesting interviews; these I was forced to refuse, and on the following day I set out from Seoul to make a second journey into the interior of Corea in accordance with my instructions from the Navy Department.

Inoue Kakugoro, who returned to Seoul on August 18 after spending the

40. *Ibid.*; Itr., Foulk to Chandler, Oct. 10, 1884, in U.S., National Archives, "Despatches from United States Ministers to Korea" (hereinafter *DK*); Itr., Foulk to Chandler,

summer in Japan and who appears to have had a hand in most of the preparations for the December incident, stated that "concrete plans" for the event were initiated at an "autumn moon" (ch'usok) party held at Kim Ok-kyun's nearly completed villa on the slope of Pugaksan on the north side of Seoul. Ch'usok in 1884, it should be noted, fell on October 3 by the solar calendar. Among those present, in addition to Kim and himself, Inoue named Pak Yong-hyo, Hong Yong-sik, and So Kwang-bom. This party is also mentioned in other sources.⁴¹

Inoue indicated that the original plan for action called for holding a party at Kim Ok-kyun's villa in celebration of the completion of its construction. All high ranking government officials would be invited. The Korean graduates of the military school in Tokyo would put on Chinese army uniforms, enter the villa in the midst of the party, and kill all the Min and their supporters with swords. They would then report to the King and put the blame on the Chinese. Inoue claimed that he sent Fukuzawa Yukichi a detailed report of this plan, consisting of more than ten pages, including a drawing of Kim's house, routes to be taken by the attackers, and a list of names of those to be assassinated. In the end, however, this plan was dropped for various reasons. The December incident as actually executed several weeks later, Inoue remarked, was the second of two plots.⁴²

Whether or not Inoue Kakugoro's story is entirely true remains a matter of conjecture. Much of what Inoue wrote about Korean affairs at this time, unfortunately, consists of patent falsehood. There does seem to be an element of truth in what he narrates on this occasion, however. There were two plots or, perhaps more accurately, two distinct phases to one grand plot. The dividing line falls on or about November 4.

On the evening of that day a meeting took place at Pak Yong-hyo's house in I-dong. Among those present, in addition to Pak, were Kim Ok-kyun, Hong Yong-sik, So Kwang-bom, and Shimamura Hisashi. Pak addressed the gathering first, describing the existence of three factions in contemporary Korean politics, viz., a Japanese party and a first and second Chinese party. He did not elaborate upon the first named group, but by inference he was, of course, referring to himself and his friends. It is interesting to observe, however, that Pak broke down the so-called pro-Chinese Min faction into two groups, giving evidence of the absence of an element of clan solidarity which might otherwise have been presumed. Both groups, according to Pak, were made up either of relatives of the queen or of persons who had rendered assistance to her at the time of the 1882 disturbance. Both groups stressed close relations with China and both carried favor with the Queen. Their differences were personal. Each group sought power for themselves.⁴³

Dec. 20, 1884, in "Foulk Papers"; Foulk report, encl. to Foote to Frelinghuysen, No. 128, Dec. 17, 1884, in *DK*.

41. Conversation with Inoue, recorded in Kentaro Yamabe, *Nihon no Kankoku Heigo* (Tokyo: 1966), 100-08; *Kapsin Illok*, introduction (hereinafter *KI*); *KGD*, 286-87; *Fukuzawa Yukichi Den*, III, 314-15 (hereinafter *FYD*).

42. Kakugoro Inoue, "Kankei Shorui wa Nanimo nai," in Tosuke Kuzuo, *Kim Gyokukin* (Tokyo: 1916), 61-71.

43. Yong-hyo Pak, 43; *KI*, Nov. 4, 1884; *Nikkan Gaiko Shiryo Shusei*, VII, 153-56 (hereinafter *NGSS*).

One faction, Pak continued, had recently strengthened its position at court and had taken the lead in attacking Pak, Kim, and their group. Pak alleged that this faction planned to do away with them and that he and his friends would have to act first in order to protect themselves. Kim Ok-kyun seconded Pak's assertion. From this and other evidence, there seems little doubt, in fact, that the element of self-defense was one factor behind the December incident.

Three alternative plans for seizing power were introduced at this nocturnal gathering at Pak Yong-hyo's residence. One eventually was adopted and became the basis for action in the December incident. It was not entirely unlike the earlier plan mentioned a few paragraphs previously. Taking advantage of the opening of the new postal service, of which Hong Yong-sik was the director, an inaugural party would be held. The leading members of the pro-Chinese Min party would be invited. At the party they would all be killed.

Pak Yong-hyo requested Shimamura to provide some Japanese soldiers to act in support of the various plans which he and his friends were making. Their specific role would be to prevent the Chinese troops stationed in Seoul from interfering. Pak remarked in later years that use of Japanese troops was "inevitable" to block any possible action on the part of the Chinese forces. For this reason, he and his friends approached the Japanese for help.

Taking the Japanese into their confidence was a calculated risk for Pak and his fellow conspirators, but it was a necessary one. The Koreans were confident of being able to handle the removal of the Min by the unaided efforts of their own group, but they realized the necessity of outside assistance in order to keep the Chinese troops from foiling their plans. In its essence, the December incident was a Korean undertaking. Japanese assistance was a necessary adjunct, but not a basic ingredient, of the planning for the event. It had no place in the ideas and motivations behind it.

These statements need to be qualified, of course, with regard to unofficial Japanese involvement in the incident. In the words of Inoue Kakugoro, "Fukuzawa wrote the plot and trained the actors." His goals were to see "Korea's independence achieved, China's arrogance restrained, and Japan's national prestige extended."⁴⁴ There can be little doubt, moreover, that Fukuzawa placed more emphasis on the last point than he did on the first. It is essential to remember, however, that Pak Yong-hyo and his friends espoused neither the same goals nor priorities as did Fukuzawa. He was one of their leading inspirations, but their motives and his differed to a considerable degree. In its essence, the 1884 incident was a Korean undertaking, born of a sincere desire for national independence as well as social and economic reform.

There can be little doubt that Japanese Minister Takezoe had good knowledge of the plans being made by Pak Yong-hyo and his associates. His dispatches of November 12 and 18 to his superiors in Tokyo, e.g., give ample ground for this conclusion.⁴⁵ It is not too great a test of the imagination either to postulate that he supported their plans. The presumption is equally valid, however, that Takezoe's ultimate purpose, like that of Fukuzawa Yukichi, was the extension of Japan's national prestige. Any other conclusion would be unwarranted. The

44. F.Y.D., III, 340-41.

45. N.G.S.S., VII, 153-56, 164-65.

pity was that Pak and his friends had nowhere else to turn for support, and that they concluded that without outside support, their plans held scant hope of success.

Plans and preparations for the December incident went on throughout the month of November. Pak Yong-hyo played a leading role in all. One of the objectives of the Koreans was to enlist the sympathy and support of the Western foreign representatives in Seoul. They were somewhat less than successful in this regard, although they tried to create the impression that the contrary was true.

American Minister Lucius H. Foote (1826-1913), e.g., commented after the fact:⁴⁶

It was an ill advised and futile movement boldly planned, but with no force behind it, and under any circumstances must have fallen to the ground, simply because the great mass of the people was not prepared to accept the new ideas, nor in any way in sympathy with the Revolutionists For my part I do not believe that the Japanese Minister was any more in their confidence than the other Representatives The leading Revolutionists were men who hold high positions in the Government. They were young, liberal, progressive and clever, devotedly attached to the King, and seemingly very patriotic. That they had for many months been planning this coup d'tat [sic] there is no doubt; and that they might give to the movement as much force and character as possible they were very intimate with the Foreign Representatives, and while nothing was revealed, they were more than willing to make it appear that we were kindly disposed towards them, and favored their progressive ideas.

British Consul-General Aston was even more explicit. Writing two weeks before the incident took place, he remarked:⁴⁷

Their [Pak and his friends] object would be to substitute for the present effete system of administration which is based on that of China a form of government more resembling European models. I have given a decided negative to inquiries whether British support might be expected in aid of this object.

Late on the night of December 1, Pak Yong-hyo, Kim Ok-kyun, Hong Yong-sik, So Kwang-bom, and others gathered at Pak's house and finalized the plans by which they confidently, albeit somewhat naively, expected to remove the Min from power and to guarantee the independence and modernization of their country. The action which subsequently began on the night of December 4 at the post office inaugural banquet was carried out within the framework of the decisions made at this meeting. Assassination of seven designated individuals was scheduled to take place; fire and explosions would provide a background for the whole undertaking. Pak wrote in later years that Hong Yong-sik was the leader of the conspiracy, So Kwang-bom was a member of the planning staff, and that Kim Ok-kyun was responsible for contact with the Japanese legation. Pak indicated that his own role was that of director of actual operations.⁴⁸

That the objectives of Pak and his friends were 1) independence, reform, and modernization for Korea and 2) power for themselves is quite evident. In honest candor, it may not be too great a test of the imagination to postulate that the priority of values which they attached to each of these elements was in the order

46. Ltr., Foote to Bingham Dec. 26, 1884, in *DJ*.

47. *FO 17 (China)*, Parkes to Granville, No. 38 (Conf.), Dec. 12, 1884 (encl. Aston to Parkes, Nov. 15, 1884).

48. *KI*, Dec. 1, 1884; Yong-hyo Pak, 43.

just listed. To infer that they had no plans for the future and that their only objective was a seizure of power would be gratuitous and unfair. Nowhere, prior to the start of the December 4 incident, however, is there concrete indication of specifically what Pak, Kim, and the others were going to do once they had taken over the reins of government.

From what actually took place after fire broke out and interrupted the post office inaugural banquet on the night of December 4, and from what Kim Ok-kyun and others wrote afterwards, it is possible, nevertheless, to infer what the planning of Pak and his companions must have been. With the benefit of hindsight, it is reasonable to conclude that they planned to attend the post office party. When fire broke out, they expected to go to the palace, warn the king of danger, and then accompany him to a place of greater safety. In the interim, the candidates for assassination would be taken care of by individuals specifically assigned to the task. A message from the king would bring the Japanese soldiers. The whole affair would be over before the morning of December 5, a new government would be installed, and the work of making Korea into an independent, modern nation would begin.

The December 4, 1884 incident failed. Practically nothing happened at the time and place, and in the manner, planned. On the afternoon of December 6, the Chinese forces that were stationed in Seoul, augmented by elements of the ch'in'gunyong, attacked the palace in force. By that evening, the king and his party were in their custody, Hong Yong-sik was dead, and Pak Yong-hyo and the other principal organizers of the incident had taken refuge inside the Japanese legation with Minister Takezoe and his troops. Chinese military intervention had ended the December 4 incident.

The following day, December 7, Takezoe ordered the destruction of all legation records and an evacuation of Seoul. Japanese merchants and artisans accompanied the legation staff and the troops in a forced march to Inch'on, reaching the latter port shortly after daybreak on the following morning. Pak Yong-hyo and his friends went with them.

With the failure of the December 4, 1884 incident, the early chapters of Pak Yong-hyo's life came to an end. Pak commented:⁴⁹

Because I couldn't know the right and the wrong of many facts, I acted rashly in 1884. . . .

It was just an attempt to seize power by firmly taking possession of the king. Kim Ok-kyun was hesitant and he released the king, so we failed.

The "Chitose Maru" left Inch'on for Nagasaki early on the morning of December 11. It carried Minister Takezoe's first official reports of the December 4 incident. It also carried into exile Pak Yong-hyo, Kim Ok-kyun, and a few other Koreans. A decade passed before Pak saw his homeland again.

49. Kwang-su Yi, 15; Yong-hyo Pak, "Kachwa e taehan Sangso," reproduced in supplement to Jan. 1966 issue of *Sindonga*, 12-23. The quoted item appears on p. 13.



Chong Yag-yong (Tasan) - a Christian p. 13

First use of Korean flag - 14

May 4 Seal - p. 17-8

고 배민수 목사 장례식순

도.....주 악.....김수경 선생
 찬 송..... 173일 동
 기 도.....강신명 목사
 성경봉독.....
 설 교.....한경직 목사
 기 도.....설교자
 조 가.....(4중창).....송대생중
 약 력.....김양선 목사
 조 사.....백낙준박사 백영림목사
 우호익장로 권영집목사
 인 사.....김형남 학장
 찬 송..... 75일동
 축 도.....
 폐 식.....일동

요한복음 11장 25. 26절 말씀

예수께서 가라사대 나는 부활이요 생명이니 나
 를 믿는자는 죽어도 살겠고 무릇 살아서 나를
 믿는자는 영원히 죽지 아니하리라

찬송가 173 장 만세 반석

- 一. 만세반석 열리니 내가들어 갑니다 창에 허리 상하여
 물과 피를 흘린것 내게 효립되어서 정절하게 합소서
- 二. 내가 공을 세우나 은혜갚지 못하네 쥐임없이 힘쓰고
 눈물 근심 많으고 구속못할 죄인을 예수홀로 속하네
- 三. 빈손들고 앞에가 십자가를 불드네 의가 없는 자라도
 도와주심 바라고 생명샘에 나가니 맘을 잊치 줄소서
- 四. 살아생전 순귀고 죽어 세상 떠나서 기록하신 주앞에
 끝날심판 당할때 만세 반석 열리니 내가들어 갑니다

찬송가 75장 천성을향함

- 一. 하늘가는 밝은길이 내앞에 있으니 슬픈일을 많이보고
 늘 고생 히여도 하늘영광 밝음이 어둔 그늘 헤치니
 예수공로 의지하여 항상 빛을 보도다
- 二. 내가 걱정하는 일이 세상에 많은중 속에근심 밖에격
 정 늘 시험하여도 예수 보배로운피 모든것을 이기니
 예수 공로 의지하여 항상 이기리로다
- 三. 내가 천성바라보고 가까이 왔으니 아버지의 영광집에
 가 설맘있도다 나는 부족하여도 영접하실러이니 영광
 나라 계신 임금 우리예수 시로다

DR PAE MIN-SOO

經 歷

本籍 서울 特別市 中區 明洞二街四二의二
出生地 忠北 清州市 北門洞
現住所 忠南 大德郡 懷德面 中里山 二十一番地

西紀一八九六年 九月 二日生

妻 敏 洙

學 歷 及 經 歷

- 西紀 1924-1928年 平壤崇實專門學校 卒業
 - 1932-1933年 美國 워싱턴 州 워싱턴 神學 卒業
 - " 1941-1944年 美國 프린스턴 神學 研究
 - 1951年 美國 펜네실바니아 州 세인트폴 市 민칼레스터 大學에서 名譽 神學博士學位 獲得
 - 西紀 1918-1919年 獨立運動으로 平壤監獄에서 一年間 服役
 - 1919-1920年 一年四個月間 獨立運動으로 서울 及咸興 監獄에서 服役
 - 西紀 1933-1937年 朝鮮長老會 農村部 總務 視務
 - 1938-1941年 美國 各州 巡回 講演 九百七拾六次
 - " 1951年 歸 國
 - 1952年 大田 基督教 聯合事業 農民學院長 就任
 - 西紀 1953年 大韓 金融組合 聯合會長에 就任
 - 1955年 上 依願 免職
 - " 1954年 崇實 大學 理事長 (財團法人)
 - 1955年 大田 基督教 聯合奉仕會 理事 被任
 - 西紀 1956年 마닐라 東南亞 反共大會 韓國代表로 參席
 - 1957年 崇實大學 理事長 職을 辭任하고 理事로 歷任
 - " 1958年 말레이 半島 쿠알라 룸폴에서 개최된 東南亞 基督教 大會 韓國 代表로 參席
 - 西紀 1958年 에수교 長老會 宣敎 協同事業 理事로 就
 - 1958年 大田 基督教 農民 學院長으로 就任
 - " 1961年 國家 再建 國民運動 本部 中央委員 委屬됨
 - 1962-1963年 美國 二十三個州 巡回 講演 二百三十四次
 - 西紀 1961年 大田 基督 農民學院長 사임
 - 1964年 大田 基督教 女子 農民學院 設立 및 初 代院長 至 現在
 - " 1967年 一山三受 農民學院 設立 그 院長에 就任至 現在
- 賞 罰
- 西紀 1918-1919年 獨立運動으로 一年間 微役 (一次)
 - " 1919-1920年 " 一年四個月 微役 (三次)
 - " 1962年 國家 再建 最高會議로 부터 農村振興 有功者 賞을 받음
 - " 1966年 中央女子 高等學校 로부터 第七回三一運動 先導者 표창장을 받음
 - " 1965年 大田 基督教 聯合會 로부터 三一獨立有功者 표창을 받음

고 배 민 수 목사

(숭 실 대 학 장)

장 례 식 순 서

주 례 : 한 경 직 목사

일 시 : 1968. 8. 27. 오전 11시

장 소 : 영 락 교 회

DR. ESTHER PARK

Korean Leadership

박에스터 고문총무
한국 YWCA 근속 20주년
축하회

In Honor of Dr. Esther Park
American Advisory Secretary
For 20 years of service to YWCA of Korea

1967. 11. 17(금) 오후 5:00 - 6:00
서울 YWCA 강당

대한 YWCA 연합회

PROGRAM

Instrumental Trio	Violin	Miss Ka In Lee
	Cello	Miss Young Sook Yun
	Piano	Miss Hyang Ok Chu
Opening Remark		Dr. Shinsil Kim President National YWCA of Korea
Special Song		Mrs. Ja Kyung Kim Sim Ewha Womans University
Word of Appreciation		Mr. Chae Kyung Oh Member of the National YWCA Building Committee
		Mrs. Olin Burkholder Member of the National YWCA World Fellowship Committee
Song of Praise		YWCA Staffs
Gift Presentation		
Instrumental Trio		

A BUILDER OF BRIDGES

A Tribute to Esther Park

She is a builder of bridges
Between man and man, and man and God.
Firmly planted in two cultures
She displays the best of each,
Bringing the one to complement the other.

She knows no barriers of place or station.
She counts among her friends both youth and age.
She is equally at home with the humble
Or with those who enjoy rank and power.
All are recipients of the warmth of her personality.

She has helped to span the distance
Between racial and cultural groups,
Affirming that "No Man is an Island",
But that each has a unique gift
To be used for the good of all.

Her love of orderliness and beauty
Has created a goal of excellence,
Which, following her example, we strive to attain -
For, whatsoever her hand finds to do,
She does it with all her might.*

We believe that the secret of her strength
Can be found in her self-less dedication
To the cause of Christ and His Kingdom,
For we see shining through her life
The love and light He came to bring to all mankind.

Ruth C. Burkholder
For World Fellowship Committee

* Eccl. 9:10

Achievements and Contributions of Dr. Esther Park
November 1947 to November 1967

1) Reconstruction of the YWCA of Korea

Ever since she came to Korea in 1947, Dr. Park has given herself completely to the re-establishment and reconstruction of the YWCA Movement in Korea. After liberation, the YWCA needed to be reorganized, leaders trained, facilities modernized and membership strengthened to put the Korea YWCA in "A" category membership in the World YWCA. Today, the YWCA is recognized as one of the most effective and best organized organizations serving women and girls of this country.

2) Citizenship Education

She has helped women and girls to grow not only as individuals but as responsible citizens of a democratic country through participation in informal educational and recreational activities in club, classes, camps and conferences. Under her leadership, the YWCA has helped women to achieve higher status in society as well as before the laws of this land.

3) Increased International Understanding

International Women's Club, the World Fellowship program and many other international activities were started and nurtured under her leadership. She has acted as a bridge between Korean women and women of other countries, helping to deepen and strengthen understanding and friendship between people of various countries.

4) Securing Buildings for Women

Dr. Park has helped to secure buildings in eight major cities throughout Korea. These buildings have served not only YWCA members but also the community at large. (Seoul-1,087.35pyung, Kwangju-1,000pyung, Chochiwon-70pyung, Taejon-82pyung, Pusan-407.03pyung, Mokpo-600pyung, Kunsan-95pyung, Soonchon-30.90pyung)

5) Social Welfare Institutions

To meet the great need of refugees, orphans and war widows, she helped to found many welfare institutions, under the YWCA sponsorship.

6) Leadership Training

She has been particularly interested in developing young leaders for youth and women's work. Through her effort 21 individuals received training abroad for 6 months to 3 years' study and observation.

7) New Projects Undertaken

- a) Construction of the National YWCA Headquarters
- b) Establishment of the YWCA Camp and Conference Grounds

Personal History

- 1926 B.A. - from University of Hawaii
1928 Graduated from National YWCA Training Institute in California
1936 Graduate Study, University of Calliforina in Los Angeles
1941 Graduated from School of Applied Social Sciences, (School of Social Work) Western Reserve University, Cleveland, Ohio
1964 Received the Honorary Doctor's Degree from Ewha Womans University
- 1926-1928 Tought in Junior High School in Hawaii
1928-1946 Worked in YWCA Honolulu, Hawaii
1947 Assigned as a staff of International Division, National Board YWCA of USA
1947 Sent to Korea as a Advisory Secretary of National YWCA
1950 Returned to National Board YWCA of USA - and worked for Korea YWCA from New York
1952 Returned to National YWCA of Korea
1952-1962 Committee member of Korea Child Welfare Committee
1955 Vice-President of Korea Committee of WUS
1955 Member of Korea Association of Voluntary Agencies
1955 Member of Fullbright Commission
1956 Committee member of USO
1963 Advisory Committee of Korea Church World Service
1964 Committee member of Social Welfare Bureau of KNCC
1964 Committee member of Girl's Welfare Association
1964 World Fellowship Committee of Korea Women's Council
- 1949 Attended National Triennial Convention - YWCA of USA and lecture tour
1952 Attended National Triennial Convention - YWCA of USA observation of work and lecture tour
1955 Attended World YWCA Council Meeting and World YWCA Centennial Celebration in London, England
1958 Attended National Triennial Convention - YWCA of USA attended Special Seminar and Briefing in Washington D.C.
1959-1960 Visited National Board YWCA of USA to report on Korea-lecture tour
1962-1963 Visited National Board YWCA of USA for consultation attending the various meetings and lecturing
- 1962 Citated from the National Reconstruction Movement of Korea and the Ewha Womans University for the outstanding work for women
1966 Awarded The Public Welfare Medal from the President of the Republic of Korea

죽 가

(박에스터님을 찬양함)

YWCA 연합회
전석환 국

보통속도토

Chords: Eb, Ab, Eb, Cm, Bb7

1. 종 온 입 꺾 온 입 가 리 지 않 - 고
2. 신 퇴 와 사 랑 의 본 을 보 이 - 고

Chords: Eb, Ab, Eb, Fm7, Bb7, Eb

스 무 해 하 두 같 이 몸 소 행 - 하 니
노 려 과 봉 사 토 서 떠 들 띠 - 입 꺾

Chords: Bb7, Eb, G7, Fm7, Bb7

언 제 봐 도 인 자 한 얼굴 정 다 운 모 습
꽃 과 같 이 자 락 - 나 는 새 세 대 위 해

Chords: Eb, Cm, Ab, Eb, Fm7, Bb7, Eb

섬 - 솟 는 그 권 음 언 죽 부 이 - 오 네
그 - 이 름 자 랑 - 타 (박 에 스 - 터 님)

(1967년 11월 14일 YWCA 연합회 지정)

Sec'y for 2 Years

Eric Havel
Feb. 13, 1969

Esther Park Talks Of YWCA Growth

"Despite difficulties, I have earned indescribable pleasure and gratifying experiences while working with Korean women," said Miss Esther Park, advisory secretary of the National YWCA of Korea who retired recently from her position after 22 years of service here.

"It was really pleasant for me to witness the Korean YWCA achieve so tremendous development in a short span of years. It never gets behind any counterparts in Asia in terms of program, preparations and facilities," she said.

It was on a dark and dreadful evening in November, 1947 that the devoted Christian middle aged woman arrived at Kimpo International Airport with a mission to help the women's society grow.

Recalling the time, she said, "The whole country looked very poor and lawless. The roads were so muddy that I felt regret for having brought a sedan with me from the United States."

"You know, even rich people were anxious about their food and clothing at that time," she continued, "so there was no one who paid any attention including financial aid to woman's activities."

House Occupied

After the nation's liberation from Japanese control, the YWCA carried out its function in a small room having no electricity and heating system at Myong-dong as its house was occupied by widows of World War II victims and persons who took refuge from the north.

"When I asked them to evacuate the house," she revealed, "they voiced their freedom philosophy that those who entered the room first were owners."

She confessed that she could not but weep when some of them called her "yangalbo" (a prostitute dealing with foreigners) because she wore Western dresses and spoke poor Korean.

She further explained that ordinary persons had such little understanding of the YWCA that they thought only Christians might participate in its programs, and churches declined to cooperate with it in fear that it might invade in their activities.

Under the two historical events — the Korean War (1950-53) and the April Revolution (1960), the YWCA of Korea was nearly lost its life, according to her.

"The YWCA building was nearly destroyed and its president was captured by Communist Koreans to north Korea during the Korean War. It was very easy after the April Revolution for Korean people to be entirely against the YWCA which was then led by the late Mrs. Maria Lee, wife of the late Ki-bung Lee, No. 2 man of Syng man Rhee's regime," explained.

ambition and enthusiasm of Korean women, she



Esther Park

said, gave her a great deal of courage whenever she met with difficulty.

The happiest moment of her life here, she pointed out, was when she provided two young women with an opportunity to study in the United States during the Korean War.

"To see women become changed and find their fellowships by participating in the YWCA program made me always happy," she added.

Expressing her hope, she said that the Korean YWCA will have a swimming pool and dormitory for women. In addition, she said that the YWCA should prepare more decentralized programs so as to make women living in the outskirts of the city join in its programs without much difficulty and more community programs are needed so as to help village women learn to live in their communities and lead scientific lives.

Miss Esther Park is to leave Saturday for Hawaii where she will take a rest for awhile and visit the U.S. main and sometime in April.

During her stay in the United States, she said that she will make the Korean YWCA activities known to U.S. citizens through lectures, and she will collect money in the United States for the Korean YWCA projects.

My ardent hope is to return here and to work as a voluntary worker in the future, she concluded.

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bu rel S. go th

H L

March 9, 1895 (officially 1896) - Chungju, N. Pyngan - near Sychun (50 li).

Pinyin - classical education (Chese)
at age 9 began studies in pinyin

Cyrus O'Neil Jr. Acad. 1910 -

1911 - Conspiracy case - almost caught. Wounded and - case to Seoul 1913, spy.

after
Trained HS in 1913 at Sychun. Then moved to Chia - Tientsien Anglo-
Chin College, by LMS - by direction of Dr. Mac.
May 1916 - went to States. Fall - went to Park College 1918. (2 years in Acad.)
- College - 1922 AB. Major in history.

1922 - 25 Princeton Seminary (MA in Grad School in History).

1925 - 27 - Yale. Ph.D.

1927 - advised by Kansas City presbytery. It returned to Korea that summer.

Stought to CCU - as professor in Ex Bible, later History.

1928 - administrator - Dean of Lit. Dept. - 1937.

1937 - Sabbatical leave. Attended Ch. State Conf. in Oxford. } only
Faith Order - Edinburgh. } Korean.

also John Foster Dulles.
because of Hangeudang.

Dismissed not to return - exile. Taught in Park College 1937-39.

1939 - purged from CCU faculty, house arrest during war.

1945 - under US Mil. Govt. became near SNU from Japanese, recognized it as Korean branch.

Jan. 1946 - came back to CCU - as president. to 1960.

1950-52 Minister of Education (longest term to that period)

Rolling student revolt: 1960 - elected largest vote in city of Seoul (1/3 of whole
population) to Senate. Chancellor of Senate 1960-61. Met

1961-1964 - Adviser to Pres. Coleman. in education.

Written largely in Korea on historical matters. Life of H.G. Underwood -
Unpublished in Italy.

Pres. of the RAS

Korea Anth. Soc.

Nat'l. Council of Korea YMCA

Boy Scouts of Korea.

George Lak-Jun Paik (1895-1985)

Dr. George Lak-Jun Paik, historian, educator, ~~Christian~~^{Protestant} churchman and ~~national~~^{statesman} statesman and ~~patriot~~^{and Christian}, earned international recognition and respect by the integrity of his character, the extraordinary versatility of his talents and the broad range of his contributions to his nation and his church.

His education spanned different worlds and different centuries from ~~xxxxxx~~ the tiny Confucian village in which he was born, to a ~~mission high school, and~~ Princeton Seminary (Th.B.), an ~~M.A. from~~ Princeton University, ^{M.A.} and a Yale Ph.D.

He was very early caught up in his country's independence movement, escaping from false accusations in the notorious Conspiracy Case (1911-13) first to China (1913-16) and then to the United States (1916-1927). Upon his return after the years of exile, he served on the faculty of Chosen Christian University (now Yonsei University, teaching Bible, history and finally serving as Dean of the Liberal Arts Department.

A devout and articulate Korean ~~Christian~~^{Protestant} he was sent ^{in 1937} by the Korean ~~Presbyterian Church~~ as the only Korean delegate ~~to~~^{to} two important ecumenical conferences--on Faith and Order at Edinburgh and on Life and Work at Oxford--which were to lead to the formation of the World Council of Churches .

Korean independence in 1945 brought him quickly into national prominence. He reorganized Seoul National University from its Japanese base and transformed it into Korea's major Governmental educational Institution. Then, gladly transferring his energies back into Christian ~~educational~~ channels, he was called to the presidency of what is now Yonsei University, building it into its present position of national prestige and influence. From 1950 to 1952 he also served his government during the most perilous of the war years as Minister of Education. In 1960, after the student revolution, he was elected to the Senate by the largest majority recorded in the city of Seoul, and rose to the position of Chancellor of the Senate, ~~and President of both Houses.~~

He has been president of national bodies too numerous to mention, such as the Boy Scouts of Korea, the Korea Branch of the Royal Asiatic Society, the National Council of the Korean Y.M.C.A., and the Korean Society of Church History. His History of Protestant Missions in Korea, 1832-1910, is a classic.

CITATION

to

George Lak-Jun Paik

Alumnus

Class of 1925

from Princeton Theological Seminary

in

Recognition of his distinguished service ~~to the church~~ as delegate to ~~the~~ ecumenical councils of the Faith and Order Movement at Edinburgh and the Life and Work Movement at Oxford, and as Educational Adviser to the Commission on Ecumenical Mission and Relations of the United Presbyterian Church, ~~and as an ordained Presbyterian minister.~~

Acknowledgement of his ~~widely recognized~~ leadership in the life and progress of his country as patriot in the Korean Independence Movement, Minister of Education of the Republic, and as Chancellor of the Senate.

Appreciation of his contributions [↑] in the field of education as teacher of Bible and history at ~~Chosen Christian University and Park College,~~ ^{at Yeo,} and as president of Yonsei University, ~~as president of the Korean Society of Church History, and as author of a classic history of the early Protestant missions in Korea.~~

Celebration of his steadfast Christian witness in troubled times and his eloquent testimony to the grace of God at all times.

Wherefore

we present this Distinguished Alumnus Award given upon the occasion of Princeton Theological Seminary's

Alumni/ae Day



Rev. Dr. Park Cho-Choon

Rev. Dr. Park Cho-Choon is the Senior Pastor of Calvary Church, Seoul. He was formerly Senior Pastor of Young Nak Church in Seoul and Chairman of Korea Evangelical Fellowship. He was Chairman of the Board of Trustee of the Presbyterian Theological Seminary. He was born in a Christian family on 1 December 1934 in Korea. He came to know the Lord during the Korean War. He and his wife Choi Young-Ja have one son, Park Young-Hoon and two daughters, Park Eun-Hee and Park Eun-Young. He can be contacted at:

75-6 Samsung-dong
Kangnam-ku
Seoul
Korea



Personal History

Chai Hoon Park
Born on the 4th of
November in 1922

Permanent Address:
205-414 Chungryangri-Dong, Dongdaemoon-Ku,
Seoul, Korea

Present Address:
3826 N. Lincoln Ave. Chicago, Ill. 60613

EDUCATION

- In March of 1935
Finished the Elementary School Course.
- In April of 1938
Entered the Pyoung Yang Yohan School.
- In March of 1941
Finished the Pyoung Yang Yohan School.
- In April of 1941
Entered the Deikoku College of Music in Tokyo,
and studied theory and composition for two years
- In May of 1947
Entered the Joongang Theological Seminary.
- In March of 1950
Graduated from the Joongang Theological Seminary.
- In September of 1959
Entered the Westminster Choir College in Princeton,
and studied theory and conducting for one year.
- In September of 1960
Entered the Christian Theological Seminary in
Indianapolis.
- In June of 1963
Graduated from the Christian Theological Seminary.
(M.S.W.)
- In January of 1966
Received the Degree of Doctor of Humanities from
The Azusa Pacific College in California.

TEACHING CAREER

- From May of 1943 to August of 1945
A Teacher at the Moondong Elementary School.
- From September of 1945 to March of 1948
A Teacher at the Kumyang Elementary School.
- From April of 1948 to August of 1949
A Teacher at the Sinkwang Girl's High School.
- From September of 1949 to March of 1955
A Teacher at the Daekwang Boy's High School.

Chai Hoon Park
Park

From March of 1950 to August of 1967
An Instructor at the Joongang Theological Seminary.

From September of 1967 to June of 1973
Head of Church Music Dept. at the Joongang Theological Seminary.

From June of 1966 to April of 1972
An Instructor at the Surabur Art College.

From April of 1967 to March of 1972
An Instructor at the Presbyterian Theological Seminary

From September of 1969 to March of 1971
An Instructor at College of Music of Seoul University.

From March of 1967 to June of 1973
Head of Composition and Theory Dept. at the Hanyang University. (An Associate Professor)

MUSICAL CAREER

From September of 1950 to July of 1952
A member of the musical group of R. O. Navy.
(during the war)

From March of 1955 to June of 1957
Director of music Section of the Christian Broadcasting system (HLKY) in Seoul.

From April of 1953 to June of 1973
The musical director at the Young Nak Presbyterian Church. (The church has 5 adult choirs and total choir members are nearly 400)

From June of 1963 to June of 1965
Director of Revised Korean Hymnal Committee

From March of 1964 to January of 1966
The Director of The World Vision Korean Children's Choir.

From July of 1965 to January of 1966
The musical director of 3rd Concert Tour of the World Vision Children's Choir. (The United States and Canada)

From January of 1960 to December of 1967
Founder and Director of the Seoul Choral.

From May of 1952 to June of 1973
An executive member of the Korean Church Music Federation.

From January of 1968 to January of 1972
An executive member of the Korean Music Association.

April 6-8 in 1972
Presented the premier performance of an original Opera "ESTHER" at the Seoul Citizens' Hall.

1973
Chairman of the Music Committee of the 1973 Korea Billy Graham Crusade.

The List of Sacred Choral Works which I have conducted.

Handel	The Messia	with Orchestra
Haydn	The Creation	"
Mendelssohn	Elijah	"
Beethoven	Choral from the 9th Symphony	
Brahms	Requiem	"
J. S. Bach	The Matthew Passion	with Organ
	Motet No. 6	
	Cantatas	"
Schutz	The Matthew Passion	"
Dubois	The Seven Last Words of Christ	"
Stainer	The Crucifixion	"
L. Pfautsch	God with Us	"
B. Britten	A Ceremony of Carols	with piano

Writing, Translation and Publication

1955	Published	"C.H. PARK'S CHILDREN'S SONG BOOK"
		"The Lives of Great Hymn Writers"
1957		"How to Lead the Sunday School Music"
From Nov. of 1963 to Feb. of 1965	Published	Bi-monthly Magazine "CHURCH AND MUSIC"
From January of 1964 to Oct. of 1972	Translated, Compiled and Published	"The Choral Music for Worship Service"
1968	Compiled and published	"THE CHILDREN'S HYMN BOOK"
1971	Published	"THE KOREAN HYMNAL" composed by C.H. Park.
1972	"	Original opera vocal score "ESTHER"
	"	composed by C.H. Park.
	"	Sacred Solo Book "I will bless the Lord at All Times" composed by C. H. Park.
1973	"	"Sacred Choral Book" composed by C.H. Park.

June 11th, 1973

Chai H. Park

Chai Hoon Park

Dear Dr. Moffett.

This is my personal History.

I am extremely grateful to you for
concerning about myself.

I and my family are going to leave
for Chicago on 30th June.

We will stay there for two months
until we get job.

Let me thank you again for the
book that you gave me and the article
about Rev. Thomas.

Yours Sincerely,

127 24 2021 2/21

Ethiopia Mission

PARK HEE MIN

서울특별시 중로2가 91 기독교서회 빌딩 408호실

대한예수교
장로회 총회 전도부

DEPARTMENT OF EVANGELISM

PRESBYTERIAN CHURCH IN KOREA

ROOM 408 C.L.S. BLDG 91 SECOND ST CHONGNO, SEOUL, KOREA TEL. 74:2030

GENERAL SECRETARY
REV. KWON CHAN LEE

CO-GENERAL SECRETARY REV. R.F. WOOTTON
INDUSTRIAL EVANGELISM

SECRETARY FOR
RURAL EVANGELISM
MR. JAE KI KWAK, B.D

PERSONAL HISTORY

Full Name : Hee Min Park

Date of Birth : July 5, 1936

Permanent Address : 90 Bong Jon Dong, Bongsan-myun, Kuznung-kun, Kyung Puk
Korea.

Present Address : 87-15 Dap Sip-ri, 2nd Dong, Dongdaemoon-ku, Seoul, Korea.

Marital Relation : Married.

Education Received

Feb. 26, 1948-1955 : Finished Kim Chun Agricultural Middle & High
School, Kim Chun, Kyung Puk, Korea.

Apr. 1, 1955-Dec. 13, '61 : Graduated from the Presbyterian Theological
Seminary, Seoul, Korea.

Mar. 17, 1962-Dec. 20, '63 : Soong Sil College with B.A. majoring in Oriental
History.

Experience

1957-1960 : ROK Army Service

1961 - 1962 : Evangelist of U Chon Presbyterian Church, Seoul.

1962 - 1964 : Assistant Minister of Pyung Dong Presby Church,

국외선교 : FOREIGN MISSION

- 태국 THAILAND
- 멕시코 MEXICO
- 브라질 BRASIL
- 타이완 TAIWAN
- 베트남 VIET NAM

국내선교 : HOME MISSION

- 농촌선교 RURAL EVANGELISM
- 산업선교 INDUSTRIAL EVANGELISM
- 군목선교 CHAPLAINS
- 학원선교 INSTITUTIONAL EVANGELISM
- 특수선교 OCCUPATIONAL EVANGELISM

PARK HEE MIN

서울특별시 종로2가 91 기독교서회 건물 408호실

대한예수교
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INDUSTRIAL EVANGELISM

SECRETARY FOR
RURAL EVANGELISM
MR. JAE KI KWAK, B.D.

1965 -1967 : Assistant Minister of Duck Soo Presby Church, Seoul.
Director of Pierson Bible School.

Jan. - May 1967 : Broadcasting Ministry "My Five-minute", HLKY (Christian
Broadcasting Station).

Reference

Dr. & Rev. Kyung Chik Man, Chairman of Foreign Mission Committee, The Presby
Church of Korea.
69, 2nd-ka, Judong, Seoul, Korea.

Rev. Xye Duk Choi, Pastor of Duck Soo Presbyterian Church, Chung Dong, Seoul.

Certifying that every respect of the above is true, hereby

I give my own signature,

Hee Min Park

June 1, 1968

해외선도 : FOREIGN MISSION
태국 : THAILAND
멕시코 : MEXICO
브라질 : BRASIL
타이완 : TAIWAN
베트남 : VIET NAM

국내선도 : HOME MISSION
농촌선도 : RURAL EVANGELISM
산업선도 : INDUSTRIAL EVANGELISM
군목선도 : CHAPLAINS
학원선도 : INSTITUTIONAL EVANGELISM
직업선도 : OCCUPATIONAL EVANGELISM

CURRICULM VITAE

Name in full : Sung Ho Yune
Sex : Male
Marital state : Married
Permanent Address : 370 Huam-Dong, Youngsan-ku, Seoul, Korea.
Present Address : 66-27 Eunhang-dong, Taejon, Korea.

Education Record

Mar. , 1952 : Graduated from Daekwang High School, Seoul, Korea.
Apr. 1952-Mar. '54 : Finished two years premedical course of Yonsei Medical College, Yonsei University, Seoul, Korea.
Apr. 1952-Mar. '58 : Graduated from the Medical College of Yonsei University, Seoul, Korea.

Professional Record

May '58 - Jun. '60 : Employed as an Intern and Resident in General Surgery, Presbyterian Medical Center, Chungju, Korea.
Jul. '60 - : Served in Army Service
Apr. '63 - Mar. '67: Employed as a Resident in Orthopedic Surgery (Bone & Joint Surg.) Dept. of Severance Hospital, Medical College, Yonsei University.
Jul. '67 : Got Boardman ship in Orthopedic Surgery, National Examination.
Aug. '67 : Appointed as Head of Orthopedic Surgery Department, Chung Nam Medical Center, Taejon, Korea.

Certifying that every respect of the above is true, I hereby give my own signature,

May 30, 1968

Sung Ho Yune

CURRICULUM VITAE

Name in full : Sin Ja Kim (Mrs. Sung Ho Yune)
Date of Birth : July 8, 1936
Marital State : Married
Permanent Address : 370 Inan-dong, Yongsan-ku, Seoul, Korea.
Present Address : Eun Hang Dong, Taejon, Korea.

Education Record

March 1955 : Graduated from Chang-duck Girls High School, Seoul.
March 1957 : Graduated from Pre-medical Course of Seoul Women's
Medical College, Seoul, Korea.
March 1961 : Graduated from Sodo Medical College, Seoul, Korea.

Professional Record

August 1961-Oct. '63: Intern & resident at Dr. Chang's Obstetric & Gynecological Clinic.
Oct. 1963 : Private Clinic as a general practitioner.

Certifying that every respect of the above is true, I
hereby give my own signature,

June 5, 1968

Sin Ja Kim

서울특별시 종로2가 91 기독교사회 빌딩 408호실

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INDUSTRIAL EVANGELISM

SECRETARY FOR
RURAL EVANGELISM
MR. JAE KI KWAK, B.D.

Your prayerful consideration and early reply will be appreciated.

Very sincerely yours,

Kyung Chik Han
Chairman
Foreign Mission Committee
The General Assembly of the Presbyterian
Church of Korea

Kwon Chan Lee
General Secretary
Foreign Mission Committee
The General Assembly of the
Presbyterian Church of Korea

KCH;KCL:pdj

국외선교 : FOREIGN MISSION

태국 THAILAND
멕시코 MEXICO
브라질 BRASIL
타이완 TAIWAN
베트남 VIET NAM

국내선교 : HOME MISSION

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산업선교 INDUSTRIAL EVANGELISM
군목선교 CHAPLAINS
학원선교 INSTITUTIONAL EVANGELISM
특수선교 OCCUPATIONAL EVANGELISM

서울특별시 중로2가 91 기독교서회 별당 405호실

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SECRETARY FOR
RURAL EVANGELISM
MR. JAE KI KWAK, B.L.

June 15, 1968

Rev. Ato Gutama Rufo
Bethel Evangelical Church
P. O. Box 1111
Addis Ababa, Ethiopia

Dear Rev. Rufo:

Greetings in the Name of Jesus Christ our Lord.

It is our pleasure to inform you that the Department of Evangelism of the Presbyterian Church in Korea has decided to send the following persons to Ethiopia as fraternal workers in the Bethel Evangelical Church.

We are enclosing their personal histories for your consideration. We can assure you that they are all earnest Christian workers devoted themselves entirely to our Lord. Rev. Hee Min Park is an ordained minister with Agricultural training. His wife is a trained nurse. Dr. & Mrs. Sung Ho Yune are both physicians with special training as the record shows. Both of them are devoted Christian doctors.

As for their living expenses the Presbyterian Church in Korea will be responsible. But as for housing and transportation we are hoping either your church or the American Mission of the United Presbyterian Church in U.S.A. will assist them.

For their departure they need formal invitation from your church in order to receive passport and visa.

국외선교 : FOREIGN MISSION

태국 THAILAND
멕시코 MEXICO
브라질 BRASIL
대만 TAIWAN
인남 VIET NAM

국내전도 : HOME MISSION

농촌전도 RURAL EVANGELISM
산업전도 INDUSTRIAL EVANGELISM
군목전도 CHAPLAINS
한원전도 INSTITUTIONAL EVANGELISM
특수전도 OCCUPATIONAL EVANGELISM

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대한예수교
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DEPARTMENT OF EVANGELISM

PREBYTERIAN CHURCH IN KOREA

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GENERAL SECRETARY
REV. KWON CHAN LEE

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INDUSTRIAL EVANGELISM

SECRETARY FOR
RURAL EVANGELISM
MR. JAE KI KWAK, B.D.

June 15, 1968

Dr. Glenn P. Reed
American Mission
P. O. Box 1111
Addis Ababa, Ethiopia

Dear Dr. Reed:

We are sending the enclosed letter to Rev. Ato Gutama Rufo. We are very happy that Dr. Sung Ho Yune and his wife are willing to go to Ethiopia. Dr. Youn is a talented surgeon with special training in Orthopedic Surgery with real Christian character. His wife also is a medical doctor experienced in Gynaecology. Rev. Hee Min Park is an ordained Presbyterian Minister with training also in Agriculture and his wife is a trained nurse.

As we discussed when I was in Addis Ababa, we are hoping the housing and transportation will be provided by the American Mission with cooperation with Bethel Evangelical Church.

We are also hoping that these new missionaries may have chance to receive the kind of orientation or training you give to your new missionaries at Stony Point before they reach Ethiopia.

Your favorable consideration will be greatly appreciated.

Very sincerely yours,

Kyung Chik Han
Chairman
Foreign Mission Committee
The General Assembly of the Presbyterian
Church of Korea

Kwon Chan Lee
General Secretary
Foreign Mission Committee
The General Assembly of the
Presbyterian Church of Korea

KCH/KCL:pdj

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특수선교 OCCUPATIONAL EVANGELISM

The late Dr. Hyung-Nong Park (1897-1978)

Born 1897 in Pyong-buk Province, Korea

Graduated from Soong-sil University in 1920 (1920-21)

Graduated from Kum-Nung University in Nam-Kyong 1923?

19 23-826

1926 Princeton Theological Seminary T.H.B. 1926

1933 Doctorate from Louisville Seminary

While at Princeton, Dr. Park was influenced by G. Machen, Charles Hodge, and B.B. Warfield. In Korea, he became the theological leader of the conservative and Calvinistic tradition within Korean presbyterianism.

Wrote what many think is the first major piece in systematic theology in Korea, entitled (in English translation) "Issues in Modern Theology." (1935);

After studying in the U.S., returned to Korea in 1928. After a brief pastorate at (San-Jung-Hyun Church), he became Professor of Theology at the Presbyterian Seminary at Pyong-Yang, then the only presbyterian theological school in the country.

1938: Fled from the Japanese and went to Manchuria. Prof. for Manchuria 1938-47

1947: Returned from Manchuria, and became President Keryo Presbyterian Seminary. Korea 1947-1953

1948: Founded the Presbyterian General Assembly Seminary

1953: Became the President of the General Assembly Seminary

Key publications: Ki-dok-gyo Kun-dai Shin-hak Nan-je Sun-Pyong (1935)
(Issues in Modern Theology)

Ki-dok-ron (1957)
(Christology)

Ki-dok-gyo Byun-jung-hak (1961)
(Christian Dialectic)

Kyo-oui-shin-hak, Vol I, Suh-ron (1964)
(Doctrinal Theology, Vol.I, Prologomena)

Kyo-eui-shin-hak, Vol.II, Shin-ron (1967)
(Doctrinal Theology, Vol.II, Doctrine of God)

... See also Lee.
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Then and Now

Paik Recalls Wartime Education

"Carrying out educational administration during wartime was a very difficult task. First I felt challenged because I could see educational programs proceed step by step," Dr. L. George Paik, president emeritus of Yonsei University, says.

A religious leader and educator in the nation, Dr. Paik had served as education minister for 30 months beginning in May, 1950.

As soon as the Korean War broke out a month after he assumed the ministership, he recalls, "most school buildings were bombed out or occupied by the military authorities, and teachers and students were dispersed in all directions."

Under such conditions, educational officials focused their concern on two points — how to continue education and how to restore it — he says.

As the first step to continue education, straw bags were spread and tents were pitched on empty grounds to provide places where primary and secondary school students received schooling. In addition, a yonhap taehak (united university) where all university students received education was set up in Pusan.

However, there were neither textbooks nor paper necessary for schooling.

So, the U.S.-educated former education minister visited the United States and sought through T.V. and Radio appearances the assistance of foreign philanthropists to aid and better the miserable situation of Korean youngsters.

In response to his appeal, the Free Asia, predecessor of the Asia Foundation, donated to Korea 1,000 tons of paper to be used for book publications while the United Nations Educational, Scientific and Cultural Organizations (UNESCO) granted \$250,000 for the



Dr. Paik

purchase of printing facilities.

Thanks to the warm hands extended by the international organizations, the national textbook company was established in Yongdungpo, Seoul, Dr. Paik recalls.

In addition, the National Education Association of the United States contributed materials for two suits of clothes to each of the Korean teachers whose salaries were too low to buy new clothes.

According to him, four basic educational principles during the Korean War were First, to teach students to live up to what they've learned; Second, to foster an anticommunism spirit among the people; Third, to help people understand the United Nations collective security system; Fourth, to teach at least one skill to each student;

Asked about his opinions on education, Dr. Paik, who devoted forty years of his life to Yonsei University, stressed the importance of college and university education.

It is at ivory towers where the national spirits are formed and national ideas come out," he says.

As for the student's participation in reality, he says that no one can tell them to ignore problems of reality. "However, the way to express their opinions should be considered," he adds.

He recommends students express their opinions through discussion meetings and school newspapers.

It was while he held the ministership that the compulsory education system and educational autonomy were legislated.

A native of Chongju, Pyongan Pukto, Dr. Paik studied history at Park University, theology at Princeton University and philosophy at Yale University, all in the United States.

He won a doctorate in philosophy from Yale University in 1927.

After returning home, he taught history and Bible at Yonhi College, predecessor of Yonsei University.

However, he was expelled from the school by Japanese rulers in Korea for nearly 10 years beginning in 1937.

It was after 1946 that he began serving as president of Yonsei University and took the lead in expanding the school.

The 74-year-old educator also served as president of the now-defunct House of Councillors, Seoul City Educational Association, the National YMCA of Korea, and the Korean Federation of Educational Associations.

Currently honorary chairman of the Korea Committee of World University Service, Dr. Paik is now writing the second volume of the Cultural History of Korea.

Books authored by him are the first volume of the Cultural History of Korea, the History of Protestant Mission in Korea and the Ideal and Reality of Korea. (S.H. KIM)

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Miss Park Won-Kyung

and the 1919 Independence Movement. (1)

WON-KYUNG-PARK

한국여성독립운동사

3·1 운동 60주년 기념



3·1 여성동지회

그와 가까이 지나는交友는 황신덕과 박승호 등이었는데 박승호는 납북되고 말았다는 것이다.

현재 살고 있는 화곡동에는 「순천」이란 이름을 가진 사람이 셋이나 있었는데 한사람은 의사요, 한사람은 육군대위였고, 또 한사람은 길을 가다가 문득 어느 집앞에서 「朴順天」이란 문패를 본 일이 있다고 익살을 부르기도 한 朴順天는 기난 동안 자기의 일생을 유감없이 나라에 바쳐 왔다고 하는 天命의 자식으로 뜻뜻이 그러나 겸허한 몸가짐으로 회상에 잠기곤 하는 것이었다.

14. 朴 源 晷



朴源晷는 1901년 8월 19일(음력) 황해도 백령도에서 아버지 朴根晦, 어머니 金忠臣 사이의 무남독녀로 태어났다.

그 당시 부친은 白翎島 僉制節使로 있었으며 그는 여기서 5살 때까지 살았다. 1905년 나라 안락의 사정이 좋지 않자 그의 아버지는 벼슬길에서 물러나 황해도 長淵으로 이주하여 은거하였다.

그가 6세때 이미 그의 총명함이 뛰어났으며 그가 13세 때에는 그 당시 그곳 敎會 주일학교에서 학생들의 정신교육에 힘쓰고 있던 독립투사 金泰然목사를 알게 되어 많은 영향을 받게 된 것이다.

14세 때부터는 김태연 목사의 기도아래 비밀 결사대를 조직하여 상해 임시 정부에 군자금을 드아 보내는등 그의 독립운동이 시작되었다. 1917년에는 서울에 올라가서 독립운동을 하고 있던 김태연 목사의 부름을 받고 상복차림으로 상경하여 신언서 한장을 얻어 왔다. 만세운동을 계획한 것이다. 박원경은 교회 청년들을 만나 3월 6일 오전 10시로 거사일을 결정했다. 이

날 그는 남강을 한쳐 태극기를 들고 선두에 서서 만세를 부르며 지휘하였다. 그뒤 그는 헌병 보조원들의 눈을 피해 일시 피신했으나 그를 찾고 있는 보조원들의 모습을 보자 분개심이 치밀어 「너희는 조선 놈들이 아니냐! 나를 잡아다 주고 무슨 큰 상을 탈 것 같으냐!」고 크게 꾸짖으며 뛰어나와 가기 속소로 들어갔다. 그 이튿날 개령 경찰서에 끌려가서 2주일 동안이나 지독한 고문을 당해 몇번이나 정신을 잃었다. 이때 같이 독립만세 사건에 동참한 사람은 이호덕, 오주경, 조충성, 김태연, 정순영 등이었다.

그가 해주 검사국으로 넘어 갈때는 고문으로 인해 몸을 가누지 못하고 인력거에 실려 갔다. 왜놈라고 싸우다 죽으면 죽는 거지, 나라없는 사람이 죽으면 죽는 기지 하는 백방으로 해주 검사국에 실려간 것이다. 해주 검사국에서 검사가 「공소할 뜻이 있으면 공소하라」고 말했으나 복심 법원에서도 일본놈들의 법률을 적용할터인데 일본놈 법률 밑에서 무슨 덕을 볼것이나고 끝내 그는 공소를 포기하고 만 것이다. 뿐만 아니라 그는 일본인 검사와 여러차례 다투었고 끝내 재판 전에 회부되어 보안법 위반이라는 죄명으로 3년 구형에 2년 6개월의 감형을 받게 되었던 것이다. 그날 해주에서 독립선언식을 가진 사건으로 수감된 吳玄卿, 黃鶴巢, 崔斗鉉, 金明信 등 8명과 함께 판결 언도를 같이 받았던 것이다.

그는 죄수번호 17번을 달고 독방생활을 했다. 불온사상을 전염시킬 위험 인물로 지목되었기 때문이다. 감방에 똥통까지 들여놓고 독방생활을 하면서 그는 18세 어린 나이인 나게 무슨 죄가 많다고 3년이나 징역을 살게하느냐고 해주감옥 당국자들에게 대들기도 한 것이다. 그러나 그는 잡혀올때 집에도 알리지 않아 감옥 생활을 하고 있을때까지 집에서는 전연 모르고 있었다고 한다.

이렇게 위험 인물로 지목되고 있던때라 어찌다 만 감방 죄수들중에 글썽글썽 모르는 사람이 권지를 대신 써달라고 부탁할 때도 꼭 한국말을 잘할줄 아는 일인 여간수를 지켜보게 하여 그를 늘 경계해 왔던 것이다.

또한 그는 심문과정에서도 특인 경찰이 「일본말로 하라」하면 「나는 일본말은 모른다」하면서 대양 한국말로만 대꾸하여 더 많은 고문을 당했던 것

이다.

아름다운 그는 이렇게 독방에 감금됨으로써 스스로 정신착란증이라도 걸릴 것이라고 염려하던 것과는 달리 차차 길늘어져 갔다고 나중에 술회하기도 했다.

이렇게 그가 재판을 받고 또 감옥 생활을 하고 있다는 소문이 퍼지자 그의 고고한 자세에 감동되는 이가 많았다. 그중에서도 해주읍에서 30리나 떨어진 상거의 翠野 장거리에서 술집을 차리고 있던 朱鳳山은 손가락을 베어 태극기를 그려 혼자 만세를 부르며 박원경 만나러 간다면서 현병분전소까지 들어갔던 것이다.

그결과 그는 6개월의 형을 받고 원하던 해주 감옥에서 복역하게 되었다. 그는 해주 감옥에서 독립운동을 하면서 부르게 된 박원경의 또 다른 이름인 朴容愛를 부르면서 그를 만나게 해달라고 여간수들에게 애원했다. 그러나 여간수들은 모두 그를 미친 여자라고 빈정거릴뿐 그를 상대하지 않았다.

결국 그는 처음 그를 법정에 데리고 갔던 아리시마(蟻島)에 의해 죄수번호 74번을 달고 몽매에도 잊지 못하던 박용애를 만나보게 된 것이다. 이렇게 하여 이들은 감방생활 가시리(일본 옷감)짜는 일을 같이 하면서 지내게 됐다. 그런데 한번은 이 주봉산이 우에노(上野)라는 여간수에게 땀을 맞는 불상사가 생긴 것이다. 이때문에 박용애는 이 여간수와 다투게 되었을뿐 아니라 이 사실을 상사에게 고하여 마침내 우에노 간수를 1주일 동안 징계처분에 넘기도록 했던 것이다. 그후 감방 안에 역술한 일이 벌어질 때마다 그는 중간에서 조정 역할을 해주게 되었던 것이다.

식사라고는 얼마 안되는 콩밥에 무우칭을 걸인 반찬으로 싱거워서 밥을 먹을수가 없어 세숫간에서 이닭기로 집어주는 소금을 감추어 두었다가 식사때 간을 맞추어 먹기도 했다. 이렇게 짐승보다 못한 나라 잃은자의 슬픈 고초를 받으면서 2년 6개월간 피어린 나날을 보냈던 것이다. 그는 감옥에서 모든 규칙을 잘 지키고 모범수로서의 도리를 다했으나 가출옥의 기회도 얻지 못한 채, 만기 출옥을 했던 것이다. 그가 해주 김사국에 있을 때 趙

忠誠과 金末絳도 같이 만년일이 있다고 후일 술취했다. 아뿔튼 이와같은 수모속에서 기억살이를 마쳤으나 그에게는 늘 요시찰인으로 지목되어 감옥 아닌 감옥 생활을 하게 된 것이다.

그러나 그때 감옥에서 나오자 이 나라 독립을 위해 고생이 많았다고 환영회를 열어 주었다. 그때 최은희도 만나게 되어 어둡고 긴 상처의 한 귀퉁이를 새삼 달래주는듯 했다. 출옥후에는 그 때 황해도 장관으로 있던 朴重陽 부인의 도움으로 해주 懿貞여학교의 교편을 잡게 되었다. 그 후 일본 히로시마(廣島)여학교 고등부를 21세에 졸업하고, 서울 동대문병원에서 간호과 2년, 산과과 1년을 연수하여 그곳에서 근무하다가 서울 관훈동에 산부인과 병원을 차렸다.

해방을 맞아서 그가 일본에 들어갈 당시에 우리나라 말로 된 책이 귀했던 것을 상기하여 20만원으로 靑丘문화사라는 출판사를 차렸다. 그때가 1946년 해방 이듬해였다. 이 출판사를 1967년까지 경영했는데 그동안 법률사전, 영문법등을 비롯해서 많은 책을 적어 냈다. 관훈동에 산부인과 병원을 차릴 때는 병원방 한칸을 비우고 애국 부인회를 조직하기도 했는데 그때 도움숙, 황애덕 등이 모였었다. 지금은 대한 여성단체 협의회로 개편되었다.

지금은 서울시 관악구 상도 2동 361의 50(전화 827-1532) 자택에서 숭전대학 법대 교수로 있는 아들 朴吉俊(42세), 이화여대 사회과를 나온 자부 尹弘順과 朴준우 朴진우등 두 손자를 거느리고 조용히 살고 있다. 손자 옷이나 해입히고, 잔디를 가꾸면서, 독서로 소일하고 있는 朴원경에게 소원이 무엇이냐고 물으니 그저 조용한 방을 마련해서 사색하는 것 뿐이라는 대답이다.

그래서 그는 후배들에게 권한다는 말에서 남따라 가지 말고 남의 나라 따라 가지 말고, 내 나라, 내 거리를 위해서 힘써 일하라고 왕년의 독립투사다운 격앙된 목소리로 훈계하는 것이다.

우리는 여기서 그의 독립투사 시절의 기억을 한층 더 새롭게 하기 위하여 그 당시 황해도 장관이 조선 후독에게 보낸 보고서의 한 부분을 소개한다.

540 박 현 숙

黃海道長官報告

秘 第一八三號 大正 八年 三月 十八日

黃海道 長官

朝鮮總督 殿

不穩事件에 關한 報告

首題의 件 三月 八日 秘第二一八號로서 報告하였는바 그 後의 狀況은 別紙와 같기에 報告함

記

騷擾狀況 第二回 報告書(拔華)

載寧郡

三月 九日 載寧邑內 二個所에서 行하여진 狀況은 下와 같다.

(가), (나)항 성략

(다) 三月 六日 載寧郡 南栗面 海昌里에서 午後 九時頃北長老會 二十餘名이 不穩의 行動이 있었으나 곧 制止하고 一名을 逮捕하였다.

15. 朴 賢 淑



□ 파란만장한 선구자의 일생

뛰어난 미모의 여성으로서 남성들도 러내기 어려운 독립운동에 적극 뛰어들어 천춘을 온통 불사른 朴賢淑.

그는 이제 83세의 백발이 성성한 할아버지가 되었지만 아직도 또렷한 음성과 빛나는 눈빛을 하고 나라 걱정에 세월의 흐름조차 의식하지 않는다.

서울 서대문구 홍은동 359번지. 여기가 린재 박현숙이 순자(김달명)와 함께 남은 여생을 보내고 있는 곳.

그의 집에서 저만치 바라다 보이는 흥은동에는 그가 불우한 어린이들의 보급자리를 마련하고 밝고 씩씩하지 자라도록 만든 송죽원이 있다.

그의 일생은 한마디로 정치, 교육, 사회사업, 여성운동의 선구자라고 이름할 수 있는 것——.

선구자로서의 과감한 생활이 그의 일생을 장식해 왔다고 볼 수 있다.

□ 싹 트기 시작한 救國정신

박현숙은 1896년 10월 17일 서도의 서울 평양에서 부친 朴貞圭와 모친 崔光明 사이에 8남매중 2째딸로 태어났다.

兒明은 확실히요, 얼굴이 희고 맑고 유난히 총명한 눈을 지녀 어릴적부터 뛰어난 미모를 갖추고 있었다.

집안의 자녀들이 그렇듯이 여사도 세끼 식사대신 군것질을 즐겨했다. 그래서 알밤, 호콩, 앵두, 살구 따위를 치마끈에 매단 주머니에 넣고 실새없이 먹었다.

어렸을 때부터 폐가 심해서 별명이 폐장이로 통할 정도였다. 그러다 쯤이라는 이름으로 세례를 받아 쯤애라는 이름이 상용되기도 했다.

어머니는 독실한 기독교 신자로 말로만이 아닌 실천을 통한 모범 기독교인이었다. 때문에 여사도 5세때부터 교회에 다니게 되어 어머니의 독실한 신앙심을 물려받기도 했다.

차츰 나이 들면서부터 정진소학교에 입학하게 되었고, 학교에서는 천자문과 산수, 士民必知를 필수과목으로 배웠다. 사민필지는 세계 지리와 역사를 가르치는 것으로 세계의 선진문화 섭취 요항과 한글 내용을 역설한 내용으로 신교사 헐버트가 지은 책이다.

당시 한국 국운은 일제의 검은 손길이 벌치기 시작하여 1905년 보호조약과 1910년 한일병합의 극치를 겪는 불운을 맞게 되었다.

이러한 일을 몸소 겪어본 그의 마음에는 내 나라, 내 민족의 소중함이 뼈속 깊이 파고들고 있었다.

15세 되던해 5월 정진소학교를 졸업하고 숭의여학교에 입학하였는데 이때

秋溪 崔恩喜 著

祖國의 말 찾기까지

中卷

1905—1945

韓國의 歷史 物語

探求堂

Miss Park Won-Kyung

and the 1919 Independence Movement (2)

감되어 복역을 하게 되므로 무슨 마음에서였는지 그단들 뜻을 비쳤다가

『창신아! 네가 단기출을할 때까지 내가 나와 같이 복역하겠다.』

하였다. 그녀는 물론 자기가 곁에 있음으로써 창신의 편의를 보아줄 수 있다는 속셈인 것이었다. 그해 九月一日 새벽 세 시에는 함흥형무소 여죄수 일동이 구건물을 떠나 신축한 형무소로 이감하게 되어 있었다. 그것은 비밀에 속하는 일인 고로 내부에서나 외부에서나 관계관 이외에는 전혀 알지 못하고 있었다. 八月三十一日 밤은 이경해가 숙적이었다. 그녀는 자기내집식모가 저녁 도시락을 가지고 왔을 때 그것을 먹고 그 빈 그릇에 『수감 중의 사람을 보고 싶음은 사람은 明日 새벽 三시에 형무소 앞으로 나오라』는 쪽지를 써넣었다. 금시에 가족과 친지와 교회에 알려졌다. 과연 그 시각에 함흥시내 전체가 떨쳐나왔다. 일백여 명 잠범죄수 중에는 만세 여성 두 사람이 끼어 있었다. 군중은 그녀들을 발견하자 흥분하여 만세를 불렀다. 신감에 도착할 때까지 뒤를 따르는 그들의 만세 소리는 그치지 않았으나, 연도에 배치된 무장경관들과 큰 충돌 없이 헤어졌다.

전창신은 한일합방 후 日人の 눈을 피해 방장을 쓰고 海蔘威로 건너가 학교를 설립하고 교포의 자녀교육에 힘쓰던 全元圭의 만마님이요 가톨릭 全鍾暉 박사의 누님이 된다. 그녀는 城津 普信여학교 고등과 四학년 데 함흥 永生여학교 고등과 四학년에 편입하여 졸업 후 그 학교에 늘리었아 교편을 잡았다.

一九二三年 그녀의 나이 十三세 때 일이다. 보신학교 재학생 九인이 모여

『우리 만주에 가서 軍人이 되어 조련을 받고 기회가 오거든 나라에 몸 바칠 결사대가 되자.』

고 약속을 하였다. 그녀들은 당장 국경을 탈출하는 것부터 목숨을 내걸고 하는 일이니 먼저 결사대를 조

적하기로 결정하였다. 그녀들은 중국의 여자 혁명군(대장 오숙경)이 그림으로 나붙은 것을 보고 거기 감
 명되어 크게 기세를 떨쳤던 것이다. 뿐만 아니라 李東輝씨와 그의 따님 仁順·義順이다. 그녀들의 先生
 이었으므로 정신적 지도를 많이 받았던 것도 사실이었다. 그녀들 아홉娘子는 奇泰鎭 先生에게서 이름
 도 지어받았다. 연명순으로 ㄱ ㄴ ㄷ ㄹ ㅁ ㅂ ㅅ ㅇ ㅈ 으로 하여 ㉠은 石松, ㉡은 隱松, ㉢은 島松, ㉣은 鶴
 松, ㉤은 淡松, ㉥은 甲松, ㉦은 秀松, ㉧은 奇松, ㉨은 良松 이라고 불렀다. 그녀들 九松은 三人씩
 一組가 되어 목적지에 가서 군사훈련을 받고 한 번 총 매고 싸워보자는 결심을 하였던 것이다. 현재 생
 존자는 隱松 羅秉善(서울), 淡松 申愛均(애국부인회 城津支會長 美 國 托 斯 亞 爾 佩 萊 斯), 秀松 趙昌信(서울) 세 분
 이다. 그녀들 九松은 항상 연락이 그치지 않았으며, 전창신은 三·一 운동 때 선인문 등사한 것을 발신
 인 주소를 明記하지 않고 그녀들에게 우편으로 발송하였다고 한다. 또 총독부 임시휴교령에 의하여 영
 생여학교 기숙생들을 모두 시골 자기 집으로 내려보낼 데에도 영흥·정평·신상·홍원·북청 등 비교적
 큰 지방에는 태구기와 선인문 등사한 것을 주어 보냈다 한다. (新報亞一九六五年三月五號(金仲燧)
 의 고기 및 수昌信의 口述에 의함)

載寧地方(黃海)

黃海道長官報告

秘 第一八三號 大正 八年 三月 十八日

朝鮮總督 殿

黃海道長官

不穩事件에 관한 報告

首題의 件 三月 八日 秘第二一八號로서 報告하였는 바 그後의 狀況은 別紙와 같기에 報告함.

記

騷擾狀況 第二回報告書(拔萃)

教寧郡

三月 九日 教寧邑內 二個所에서 行하여진 狀況은 左와 같다.

(가) 當日 夕日 日曜日이였으므로 北長老會派 信徒 男女 四百餘名은 禮拜하기 爲하여 教會에 參集하였으나 其路 道午後 三時半頃 天主公教 信徒 其他 約五百名의 集團과 各其 손에 太極旗를 가지고 大韓國 獨立萬歲를 叫하며 例의 示威運動을 하였으므로 教寧分隊는 分隊長 指揮下에 鎮壓하고 十名을 逮捕하고 解散시켰다.

(나) 그런데 右 解散과 同時에 他方에서 前記 解散을 命한 者와 이에 附和雷同한 者等 約一千名이 모여 萬歲를 高唱하였으므로 곧 憲兵은 現場에 急行하여 이를 制止하였는데 彼等은 瓦石을 投하고 暴行을 加하였을 뿐 아니라 或은 憲兵의 武器를 奪取하려고 呼號하고 더욱 暴行을 逞하며 憲兵 隊中에는 負傷하지 않는다는 等 形勢가 더욱 不穩하여 容易히 解散할 것 같지 않으므로 威嚇的으로 空中 或은 地上을 向해 發砲하였더니 이로 因해 群衆은 놀래 어거우 解散하였다. 主謀者로 認定되는 者 十八名을 逮捕하였다. 此 騷擾中에 群衆中에서 負傷한 者 數名이 있었다. 三月 十日 教寧郡 北宗面 內宗里에서 午前 七時半頃 耶穌教徒 約千名이 運動을 하였으므로 憲兵 及 同補助員이 現場에 急行하여 이를 制止하려 하였으나 群衆의 勢가 盛하여 도리어 憲兵에 暴行을 加하고 步兵統一挺을 奪取해 갔다(該銃은 後에 이르러 奪還할 수 있었음. 折損되었다). 이에 있어 憲兵은 威嚇的으로 發砲하였으나 解散하지 않았을 뿐 아니라 駐在所에 襲來하려 하였으므로 다시 一發을 發射하였던 바 鮮人 男 一名이 命中 即死하다. 其後 暴行은 若干 緩漫해졌으나 萬歲의 聲은 그치지 않고 있다. 警備中.

(다) 三月 六日 教寧郡 南栗面 海昌里에서 午後 九時頃 北長老會 信徒等 二十餘名이 不穩의 行動이 있었으나 곧 制止하고 一名을 逮捕하였다.

◇ 載寧郡 南粟面 · 朴源炅 女史

재령군 남를면 해창리 사립大英학교에는 평양 송의여학교 출신인 十九세의 처녀 선생으로 一名 朴源炅로도 불리는 朴源炅이 있었다. 그녀는 부친이 황해도 白翎島(황해도 옹진군에 속함) 僉制節使(李朝 때 鎭營에 속했던 從三品 武官 벼슬)로 있던 一九〇一年에 출생하였다. 一九〇五年 나라가 흔들리매 그녀의 부친은 벼슬길을 버리고 황해도 長淵으로 이주하여 은거하였다. 사상적으로 매우 조속하고 충명한 그녀는 그곳 교회의 유년주일학교를 통하여 학생들의 정신교육에 특히 심혈을 기울이던 金泰然 목사의 총애와 희망의 등불처럼 되어 있었다. 그녀가 평양 송의학교에 입학하던 十三세 때부터 재령 대영학교에 취직되기까지 의무 六, 七년 간을 김목사와 서신왕래를 그치지 않았다. 김목사는 그동안 황해도 白川교회의 목사로 간 일도 있었으며, 一九一九년에는 서울 남대문밖 세브란스 병원 지하실을 근거지로 독립운동의 一翼을 담당하고 있었다. 그해 二月二十八日 박원경에게는 김태연 목사로부터 『죽자 상경하라』는 전보가 배달되었다. 최근의 서신으로 보아 무슨 중대한 사건이 일어날 듯한 예감이 들었으나, 구체적으로는 선뜻 겁이 가지 않았다. 하여간 이것은 무슨 심상치 않은 이유가 있을 것이라고 생각한 그녀는 因비를 구경하러 올라간다고 뱀색을 떠는 학부형들과 동행하기로 하였다. 할머니들은 거의가 똑같은 차림으로 쿡다란 삼베치마에 버선 한 켤레를 치마끈에 집어달아 질끈 대고 머리에 배수건을 썼다. 물론 상복을 표시하는 것이었다. 박원경도 그녀들과 같이 촌색시 차림으로 짚신을 신고 沙里院까지 함께 걸어나와 기차를 탔다. 상경한 때는 三月二日 아침으로 一日 대규모의 만세행진이 끝나고 산발적인 데모가 일어나고 있었다.

그녀는 먼저 김복사를 만나 선언서 한 장을 얻었다. 三日에 구장을 배관한 후 동행한 할머니들과 밤차를 타고 四日 오전이나 되어 집으로 돌아왔다. 그녀는 그 길로 동료직에 있는 徐敬愛를 방문하고, 몇 명의 학교 직원과 교회 청년들을 자기 집으로 청하였다. 그들은 등사관을 얻을 수가 없었으므로 비잉들이 앉아 복사지를 대고 선언서를 三十여 벌 베끼고 태극기를 만드는 한편 大英학교 교장이자 장로교회 목사인 黃仁晟과 學事總長을 상의하였다. 學事日은 三月 六日 오전 十時로 하였다. 이날은 강날은 아니지만, 고인들에게 미리 연락하여 장터는 방에 구석구석 숨게 하였다가 박원경이 태극기를 들고 만세를 부르면서 나타나거든 거기 호응케하기로 결정을 지었다. 예정한 시각에 박양은 약속대로 나타나서 만세를 부르며 지휘하였다. 그녀는 한창 군중이 어우러져 만세 소리가 천지를 진동할 때 어다른지 슬쩍 사라져 버렸다. 헌병보조원들이 급히 달려와서 군중들을 더러는 잡아가고 더러는 헤쳐보낸 다음 박원경을 찾기 시작하였다. 교회 제직과 학교 직원의 집을 모조리 찾아다니며 심지어 셋득 속까지 동동이로 쭉 서보면서 골고루 뒤졌으나 종적을 알 수가 없었다. 그녀는 친일파로 알려진 학부형의 집에 숨어 남장을 하고 자전거로 동리를 탈출할 계획을 세우고 기회를 엿보고 있었다. 보조원들은 눈을 까뒤집고 학교 使童이나 교회 종직이나 교우들이 가는 곳을 살피다가 짜장 박양에게로 연락을 오는 청년의 뒤를 밟아 따라 들어왔다. 박원경은 별안간 이런 일이 있을 것을 예측하고 뒷문 안에 자전거를 세워 놓고 도피할 방향까지 연구해 두었으나 막상 당하고 보니 분심이 치밀었다. 그녀는 보조원들을 향해

『나희는 조선놈들아냐! 나를 잡아다 주고 무슨 큰 상을 탈 것 같으냐!』

하고 큰소리로 꾸짖으며, 방안에서 뛰어나와 자기 숙소로 들어갔다. 그녀는 그 이튿날 재령 경찰소로 압

송을 당했다. 十四日間 열마나 지독한 고문을 받았는지 머리털은 쥐이뜯겨 목사발이 되고, 기진맥진하여 해추검사숙으로 넘어갈 때는 산송장이 인력기 안에 담긴 것 같았다. 결사는

『너같이 어린 치녀들은 附和雷同으로 공연히 손병회를 무슨 위대한 존재처럼 받들지만, 사실상 어떤 일은 천황폐하께 不敬이요 反逆이다. 또 너의 부모님께도 不孝莫心이니 마음을 고치겠다는 결심만 보이면 석방해도 좋다. 잘 생각해 보아라.』

하고 달래었다. 그러나 박원경은

『나는 조선 사람입니다. 내 앞에 천황폐하가 어디 있습니까? 고종 황제는 승하하셨고, 순종 황제는 창덕궁에 幽閉되어 계시며 밤낮 독립할 궁리만 하실 테니까 不敬되기는 커녕 오히려 기뻐하실 것이요 우리 부모님 생각은 내 생각과 꼭 마찬가지로 기특히 여기시고 칭찬해 주실 테니까 나는 孝女가 될 줄 압니다.』

하고 자기의 뜻을 明白하게 진술하였다. 박원경은 공판에 회부되어 三年 구형에 二年半의 판결이 내려졌다. 그녀는 재판장의

『공소할 의향이 있으면 三日 이내에 신청하라.』
는 말에 한쪽

『복심법원에서는 어느 나라 법률을 채용합니까?』

『대일본제국 법률이지.』

『다 같은 일본 법률 밑에서 내가 얼마나 큰 덕을 입겠다고 공소를 하겠소. 나는 포기합니다.』

하고 즉석에서 言明해 버렸다. 그날 해주에서 三月 一日 독립선언식을 거행한 사건으로 수감된 吳玄卿·

黃鶴集· 崔斗鉉· 金明信 등 八人과 함께 판결언도를 받았는데, 오목사가 박원경의 손을 잡으며

『고집하지 말고 우리와 같이 공소합시다.』

하고 권했다. 그러나 그녀가 끝내 듣지 않으므로 오목사는 눈물이 글썽해지며

『부디 진강에 유의하시오.』

하고 부닥하더라는 것이다.

박원경은 三년 간을 해주감옥 독방에 있었다. 未決 未決 未決

『주어나나고오(十七號)는 위험인물이 되어 죄수들에게 불온사상을 전염시킬 우려가 있다.』

는 상부로부터의 지시가 있어 다른 죄수들과 함께 두지 않는다는 말이 들렸다. 더구나 박원경은 검사국

과 공판정에서 그녀의 답변이 너무나 도도했다는 소문이 퍼졌다. 공판정에서 판사가

『피고는 왜 두 가지 이름을 쓰느냐.』

하고 불이니까

『박원경은 어려서 아버지께서 지어주신 本名이요, 朴容愛는 세상에 하도 보기 싫은 사람이 많아서 사

람으로 용납하지 않으면 살인행위나 자살행동을 취할 것 같은 두려움에서 종교심으로 내 마음을 스스

로 억제해 보려는 左右銘을 대신하여 내가 지은 이름이다.』

하고 대답하여 판사가 『화마더면 나도 피고에게 살해될 뻔했군.』

하고 어이 없어 웃었다는 이야기가 저 들었다. 그녀의 이름은

『장연 처녀 박용애. 재령 남들면 처녀선생 박용애』
로 알려졌다.

장연 처녀의 재판 소문은 해주읍에서 三十里 상거의 靑野 장거리에 술청을 차리고 앉은 五十代의 人氣 女人 朱鳳山의 귀에까지 전파되었다. 그녀는 영업이 영업인 만큼 정보를 빨리 들을 수 있었다. 그날도 두 축재 오는 술꾼들에게서 또 같은 소리를 들으면서 너무도 감격해서

『아—— 저런, 잊집(이적면) 그렇게 말을 잘할까. 일본 처황이 왜 우리 처황인가? 암만(아만) 그리고 말고 부모에게 효녀가 되다분. 참 통쾌도 하여라.』

감탄사를 연발하다가 장지 옷간으로 올라가더니 식칼로 왼편 무명지 끝 살점을 베어 피를 접시에 받아 가지고 내리와 글씨 잘 쓰는 손님을 향해서

『나리님! 나 여기 (대한독립 만세)라고 한 줄 써 주시오.』

하고 하얀 새 우양복 한 폭을 펼쳐놓았다. 그녀는 그 血書를 깃대에 달아가지고 혼자 만세를 부르면서 현병본건소로 들어갔다.

『나 이 어린 처녀도 나라를 사랑할 줄 알거든……』

하면서 몸서 흥분해서 본건소장에게 박용애 선생을 꼭 만나보고 싶으니 자기도 해주감옥으로 넘겨달라는 청을 하였다. 그녀는 불구속으로 두 주일 만에 조서가 꾸며져 해주지방법원 검사국으로 송치되어 공판에 회부되었으며, 그 결과 징역 六개월의 刑을 받고 원하던 해주감옥에서 복역하게 되었다. 그녀는

그날부터 여간수들을 불렀고

『나 박용에 선생을 만나보고 싶어 왔으니 까 좀 찾아주소오.』

하고 애걸하였다. 여간수들은

『미지노미 온나다네.』(미친 여자구려.)

하고 편잔을 더부들 뿐 상대하려고 하지 않았으나, 그녀를 범정에 데리고 나갔던 아리시마(鷺島) 여간수가 朱女人의 수감된 경위를 알아서인지 그녀를 가시리(일본 옷감) 짜는 작업장으로 데리고 가서 박양에게

『주우나나고오! 이 사람이 나나주우은고오(七十四號) 같이 가라쳐 주라.』

고 부탁을 하여 주봉산은 그처럼 사모하고 동경하던 박용애를 만나게 되었다. 주봉산은 박양을 만나서 자기가 식칼로 베어 피를 뽑아낸 그 무명지 끝을 싸매고 와서 기념품이라고 자랑하였다 한다. 아물든 주봉산은 박용애의 지도 아래 그날부터 가시리 짜는 작업을 하게 되었다. 무늬를 넣어가며 짜는 것이기 때문에 실눈(絲目)을 잘 맞추어야 하는 기술적인 면이 있는 고로 시골에서 무명이나 베를 짜던 부인들도 스럽게 익히지를 못하는 일인 만큼 주막집 아낙네로 남자들과 교제하는 일에만 신경을 써오던 朱여인으로서는 도저히 수달하기가 어려웠다. 죄수들에게 가시리 선생으로 불리는 박양으로서도 다른 여인들보다 가르치기가 힘든 것은 고사하고 작업 중에 모를 흘리고 침을 흘려 일감을 버려놓는 때가 많아서 간수들에게 지지리도 구박을 받아왔다. 한번은 우애노(上院)라는 계걸거리기 좋아하는 여간수에게 주봉산이 뺨을 맞았다. 확실히 인권을유린이었다. 감옥 범죄에 없는 일이었다. 紀律을 지키지 못하거나 비규를 어기는

자에게는 食事降等法을 시행하는 규정은 있었다. 감옥 밥은(회령·수수·좁쌀·보리 등의 잡곡혼식) 이찌시(二四)가 최저요 니니(二三)가 최고인데 메죽덩이처럼 틀에 적어내서 절편에 살을 박듯 밥 위에 등골을 표시하여 노동의 경중에 따라 밥덩이가 다르게 나왔다. 세탁부·취사부·잡역부·직물부는 대개 이찌하찌(二八)였다. 술안주도 잘 만들고 육식도 많이 하던 朱女人에게 급식되는 이찌로꾸(一六) 밥은 그녀에게 항상 不足하였을 것이다. 차라리 죄수들의 현웃가지나 김은 재봉부 노인들에게 주는 一四로 강등을 시켰다면 할 말이 없었겠지만 빵을 친다는 것은 모두 중에도 모욕이요 간수로서는 일권행위였다. 박용애는 자기에게 급식되는 니마루(二〇) 빵을 먹는 것이 뜻여인 보기에 늘 미안하였으나, 옆자리에 앉는 것도 아니어서 눈치껏 덜어줄 수도 없고

『박선생님 배 안 고프세요?』

할적마다 그녀의 말뜻을 짐작하고 측은히 여겨오던 차였다. 박용애는 대뜸 나섰다.

『우와노 도리시마라상(取糴樣)! 나 전우 면회 신청합니다.』

『무스무 이리 이또까?』

『감옥 법규에 간수가 죄수에게 빵 치는 법은 없지 않소?』

『나마이끼다네(견방지다). 너 무스무 간께이(관계) 이또까?』

『네가 견방지다. 남의 나라에 와서 이것도 직업이라고 연어 걸렸으면 네 직무에만 충실할 것이지 연령

이 너의 어디니릴이나 되는 분에게 함부로 빵은 왜 갈겨! 개똥쌍년 같으니…….』

관용애와 우와노 간수와는 싸움이 맞붙었다. 공관정에서 도

『나 일본말 몰라요.』

했고, 감옥 안에서도 일체 일본 말을 쓰지 않던 박양이 일본말 조선말 나오는 대로 뒤섞어가며 실컷 쓰아댔다. 남자 간수부장이 巡視를 하다가 그곳에서 발걸음을 범쳤다. 박양은 간수부장을 향하여

『부장님! 전우 면회 좀 하게 해주세요. 우에노 간수 말대로 내가 처벌을 당해도 좋아요. 제일 웃어른

앞에서 후배를 가려야겠어요.』

하고 우거댔다. 금기야 전우를 면회한 결과 우에노 간수가 주일 징계처분을 받았다는 것이다. 그후부터 박양은 장범 죄수들의 억울한 사정을 일본 말로 통역해 주기도 하고 그녀들이 자기 집으로 보내는 죄지를 대필해 주기도 하였는데, 부장이 가끔 찾아와서

『주우나나고오! 동방 사람이야 양반(양반) 사람이냐?』

하고 빙그레 웃었다고 한다. 박양이 우에노 간수와 싸울 때

『우리 나라는 동방 예의지국이오 나는 대대로 門閥이 있는 집 딸이다!』

하고 대들던 것을 목도했던 까닭이었다.

在囚者에게는 특급부터 一, 二, 三, 四급의 성적을 메겼다. 품행이 방정한 사람은 특급에 속했고 그 훈육이 될 수 있었다. 결과적으로 간수가 하라는 대로 고분고분 말 잘 듣고 규칙을 지키면 되었다. 一급과 특급에게는 높은 기결수부도 신체품을 지급하고, 일요일 아침마다 돼지고기 덩이리가 든 된장국을 주었다. 三급이 보통이요 四급이 트 딸이되면 一四밖에 해진 옷을 주었다. 아침이면 억센 과일사과나 무우 사탕기를 널고 장가사기 등등 뜨는 된장국을 끓여주고, 점심 저녁은 배추 우거지나 무우청을 소금에 저

렸다가 조금씩 주는 고로 반찬이 상기워서 죄수들은 起床 신호를 듣고 일어나서 세숫간에 가면 이따기로 조금씩 집어주는 섬(麩)제 절반 소금 절반씩을 손바닥에 받아서 그 소금을 휴지에 싸서 허리춤이나 옷 소매에 감췄다가 식사 때 반찬 대용으로 했다. 그것도 들키면 四등밥으로 떨어졌다. 식당방에 진부 마주 보고 붙어앉아서 간수가 『먹어라!』 하면 서로 절을 하고 먹고, 『일어서라!』 하면 서로 절을 하고 일어서서 脫衣場으로 갔다. 한꺼번에 全裸體로 서서 간수가 참대개비에 끼여든 자기 옷의 번호를 불러는 대로 받아 입고 작업장으로 나가고 저녁 먹을 시간이 되면 일제히 일손을 대고 탈의장으로 가서 작업복을 벗고 통상복으로 갈아입었다. 무유은 한 달에 한 번 푸욱 열을 지어서서 몇 덩씩 목욕탕에 들어가 물 오리처럼 텀벙 텀벙 몸을 적시고 나오는 것이요, 一주일에 한 번씩 고스이(小水)라고 해서 뒷물을 시켰다. 왜지새끼 만들도 취급을 받지 못한 것이 일제시대 조선인의 감옥생활이었을 것이다. 박양은 민첩하고 지성적이어서 모든 규칙을 잘 지키고 죄수들에게는 여왕처럼 권을 받았지만, 간수들에게는 눈의 기사와 같은 미움의 대상이 되어 가혹옥의 은전도 입지 못하고 꼬박 一년 半의 만기출옥을 하였다.

출옥 후 要視察人으로 취급되어 형사들이 밤낮 뒤를 밟았으나 다행히 당시 해주에 있던 황해도장관 朴重陽 부인의 알선으로 해주 甄貞여학교에 취직이 되어 五年 간 재직하였으며, 그후 일본 히로시마(廣島) 여학교 고등부를 졸업하고 다시 서울 동대문병원에서 간호과 二년 산파과 一년을 취학하여 두 가지 면 허장을 얻었다. 淸州 十六年 간 동대문 부인병원에 근무, 간호원장으로 있을 때는 일본 형사에게 쫓겨서 잠시라도 몸을 피해야 될 부인들을 숨겨 주기도 하였고, 의열단사건으로 손주한 金相玉의 부인이 오랫동안 잠영을 맡아볼 때는 물심양면으로 도움을 준 일도 있었다. 一九四〇년 태평양전쟁으로 인해 미

국민들이 본국에 송환을 당하게 되매 그들이 떠나기 바로 전에 그 병원 여의사 안희경과 시내 관공동에서 산부인과 병원을 차렸다. 해방을 맞으며 병원을 집어치우고 애국부인회를 재건하는 등 여성 계몽운동에 많은 활약을 하였다. (한성 및 인천에서 활동한 사람)

◇ 載寧君

載寧君에서는 남을면보다 三日 뒤인 三月 九日에 데모를 일으켰다. 역시 金鍾然 목사가 眞信여학교 신성(眞信)을 의거 선언서가 되나 부족대인 인선한 原文 한 장과 서브란스 병원 지하실에서 등사판의 박은 것 十여 장을 주어 황해도 안동·載寧·長淵·沙里院·興水院 등지에 거주하는 그녀의 친지들에게 전하고 오라는 부탁을 하였다. 그녀는 三月 三日 저녁 사리원으로 내려가서 이원민 목사 부인에게 한 장을 전하고 載寧 本家로 가서 西部교회의 林澤權 목사, 東部교회의 金龍承 목사, 明信중학교 安善均 교장, 그의 부인 金聖姬, 당시학교 여자부 선생 金末峯 등을 往訪하고 선언서 한 장씩을 전하였다. 그들은 다시 한자리에 모여 선언서 原文을 앞에 놓고

『九日 주일예배를 끝내고 교인들이 해산되기 전에 각각 예배당 문전에서부터 행진을 시작하여 쌍방이 중앙지대에 와서 합류하여 대규모의示威를 벌일시다.』

하는 결정을 하였다. 김성우는 당시중학교 상공성들을 불러서 비밀히 태극기를 만들었다. 三月 九日 등 부교회의서는 예정대로 태극기를 흔들며 단서를 부르는 교인들의 행렬이 중앙지대를 향해 출발, 중앙지대가 가까이 이르자 그곳에서는 어느 큰 과일 가게에서 사과 캐각 네 개를 빌려 평평하게 두 층으로 피

어르고 金末峯이 그 위에 올라서서 선언서 原文을 펴 들고 읽어 내디갔다. 시위대의 행진을 阻止하려고 출동한 헌병과 경찰이 김말똥을 끌어내리고 제각을 내동댕이쳤다. 청년들은 자리를 옮겨 사과 제각을 다 시과어 놓았고, 김말똥은 다시 그 위에 올라섰다. 어느덧 西部교회의 행렬도 태극기의 물결 속에 만세 소리를 우렁차게 울리며 그 앞으로 당도했다. 그들은 행진을 멈추고 뺨들러 陣을 쳤다. 모두 선언서 낭독에 귀를 기울였던 것이다. 기마병과 헌병보조원 및 무장한 순사들이 몰려 와서 폭력행위로 해산을 시키는 한편 日女들은 바계쓰(양홍인)에 赤色 물감을 풀어 빗자루에 적시어 가지고 함부로 휘둘렀다. 이렇게 하여 농들은 의복에 붉은 물이 된 사람을 표적으로 하여 쫓아가며 체포하였으나, 사람들 수표는 점점 줄어들어만 갔고 만세 소리는 한없이 드높아갔다. 농들은 공포를 쓰아대며 군중을 흔어지게 하였다. 김말똥은 혼란중에 선언서를 끝까지 읽지 못하고 군중들과 단세를 부르다가 연설을 하고 행진을 하다가 연설을 하였다. 김말똥은 자기의 두 팔을 뒤로 찢으며 포박을 하는 金某라는 순사에게

『너는 조선 사람 아니냐!』

하고 호통을 쳤다. 김순사는 당장 양심의 呵責을 느껴 즉시 물러가서 부장을 벗어 들고 경찰서로 들어가 사표를 써냈고, 그 다음 주일날 동부교회의 교인이 되어 김복사 앞에서 干證을 하였다는 것이요 장선희의 모친 李永淑은 검거되었으나 즉시 석방되었다.

이날 명신학교 여자부 二학년생 十七세의 白聖潔은

『공포 소리가 그렇게 무서워요! 비겁하게 달아나지 말고 조국의 독립을 위하여 만세를 부릅시다!』
하고 울어지는 군중을 가로막으며 열혈을 흘려

『독립만세! 독립만세! 대한독립 만세!』

하고 고함을 질렀다. 현병은 백성절을 향하여 실탄을 쏘았다. 총알은 그녀의 다리에 박혔다. 현병은 쓰러진 그녀를 총대로 갈기고 포승을 지워서 경찰서 二층으로 끌고 올라갔다. 그 무지스러운 구두발로 걷어차고 허리를 짓밟고 마룻바닥에 던질려고 하여 그녀는 二층 계단에서 굴러 떨어졌다. 동태가 부러져 땥겨나와서 곱사등이가 되고 말았다. 미성년이라 하여 구류기간을 지나 석방되었으나, 병원에서 다리에 박힌 총알만 뽑았을 뿐 그녀는 영원히 절름발이가 되어 버렸다.

김성무는 단삭이 된 동등한 배를 안고 포승을 받았다. 현병은 그녀의 옷 안자락을 손으로 움켜쥐고 앞으로 잡아당겼다. 저고리 고름과 치마허리가 뜯겨나갔다. 저고리를 벗기고 치맛바람으로 유치장에 집어넣는 것이었다. 그 시대에는 오세갈이 내복을 입는 풍습이 없었고, 혹시 속적삼을 받쳐입는 사람은 있었지만 대부분이 맨 살에 숨저고리를 입었기 때문에 그녀는 알몸이 되어 치맛자락으로 어깨를 가리면서 추위에 떨어야만 했다. 교회의 장로·목사·집사들이며 학교의 교직원·학생들도 속속 검거되어 들어왔다. 모두 웃옷을 벗기고 한 유치장 속으로 몰아넣는 것이었다. 김성무는

『일본 법률은 被疑者의 웃옷을 벗겨서 한 방에 집어넣는 거요! 이왕 이렇게 굴욕을 당할 바에야 만세나 실컷 불러야겠소!』

하고 고래고래 큰 소리를 지르며 벌떡 일어섰다. 형세가 험악해질 것을 깨달았든지 놈들은 그제사 빼앗긴 웃옷을 전부 돌려주었다. 백성결이 피가 칠칠 흐르는 다리를 질질 끌며 유치장으로 들어왔다. 그녀는 그때까지 자기 다리에 총알이 박혔는지 피가 흐르는지 동태가 부러졌는지 아무것도 모르고 진장과

흥분으로 가슴이 매워 있었다. 김성우는 자기의 치맛자락으로 피를 훔쳐내고 뜰겨진 치마허리를 찢어서 봉대처럼 칭칭 잡아 상처를 싸매 주었다. 하룻밤을 지나니 열혈이 붓고 열이 오르고 상처가 쑤서서 두 척 고통스러워했다. 그녀의 그런 모습은 애처롭기 짝이 없었으나, 간수들은 코방귀도 뀌지 않았다. 취조를 마치고 일본인의 사의 진찰 보고에 의하여 총알을 뽑으러 병원으로 갔고, 김성우는 未久에 해산할 것이라 하여 석방되고, 김말봉은 태극기를 만든 六명의 남학생과 함께 해주지방법원 검사국으로 호송되었다. 그들은 무엇이냐 언변 좋게 꾸며냈는지 불기소로 석방되었다.

김말봉은 후일의 女流作家로 이름을 날렸고, 해방 후 공창 폐지운동에 旗幟를 높이 들었다.

장선회는 안학과 강연을 들든지 못하고 귀경하는 도중 홍수원에 내려서 그 지방 有志 鄭昌穆과 그의 딸 정은신, 文奎燦과 그의 딸 文仁愛, 仁愛의 고모 文德恩을 만나 선언서를 전하고 앞으로 자기들이 할 일에 대하여 의논하던 증 문규환이 자진하여 현금 三十圓을 내어주므로 그 돈을 받아 세브란스 병원 지하실에서 「독립신문」을 만들고 있는 김대연 목사에게 提供하였으며, 재령에서 김말봉이 하와이에 있는 자기 친언니 김보패가 보내준 팔복시계를 끌러 주면서 운동자금에 보대어 써달라고 하여 필요할 때가 저가겠다고 하였다 한다.

백성결은 不具의 노처녀로 四十이 가깝도록 지내다가 해방후 월남하여 李學九와 결혼, 一男一女를 낳았으나, 몹시 구차하여 방랑호 생활을 하며 열을 만들어 관적도 있었다. 그녀가 자기 집에 재워준 過客이 以北에서 넘어온 간첩질이 수상쩍은 태도를 보이므로 그의 身上을 확인하기 위하여 좋은 말로 슬슬 誘導하여 보았더니 그는치를 알고 옛방망이로 그녀의 面上을 내리쳐서 대번에 비참한 최후를 마

쳤고, 그 過客도 그 자리에서 목을 매어 자살하였다는 것이다. 그것이 바로 五·一六 혁명이 일어나기
二년 전의 일이었다.

李學九는 一九一六년 二월 데라우찌(寺內正賢) 조선 총독을 암살하려다가 실패하여 六년의 옥고를 겪
고 상해로 망명하여 광복과 함께 환국한 분이다. 그가 아내를 死別한 뒤 아들 壽康과 딸 壽敬을 노량진
언덕배기 단간셋방에 남겨둔 채 한많은 일생을 마친 것은 一九六三년 一월이었다. 그들 남매는 집을 나
와 각각 직업을 찾아 해마다는 소식을 어느 신문기사에서 읽은 일이 있다.

김성무는 해방 후 선천에서 월남하여 任永信이 창설한 대한여자국민당 당원으로 활약하였고, 영락교회
에서 조직한 기독교 어머니회 회장 및 기독교 여자결계회 회장 등을 역임하였으며, 一九六七년 七十七세
에 교통사고로 세상을 떠났다. 그녀는 一九六五년 三·一절에 중앙여고 주회의 제六회 三·一운동선도
자찬회의의 찬하를 받은 바 있다. (一九六一年 二月二十九日 韓國日報, 金學九, 贊成會, 金學九)

大邱地方(慶北)

慶尙北道長官 報告

一、受電 大正 八年 三月 八日

慶尙北道長官

政務總監 宛

本日 午後 三時 부터 大邱府에서 高等普通學校 生徒를 中心으로 한 群衆 約八百名이 獨立示威運動을 하고 있어 主

魁者約二十名을逮捕하여 日下 鎮靜中.

二、收受電 大正 八年 三月 八日

政務總監宛

慶尙北道長官

前般의 八百名外 明信女學校 生徒 一團이 示威運動을 하였다. 主謀者 約六十名이 逮捕되다. 日下 鎮靜되었으나 嚴重 警戒中.

三、慶北官秘第四三二號 大正 八年 三月 九日

政務總監殿

慶尙北道長官

騷擾事件에 關한 件報告

大邱 騷擾事件에 關하여는 昨日 外선 電報로 報告하였거니와 右는 昨朝來 不穩의 形勢가 있으므로 嚴重 警戒을 加하고 있으나 府內 各處에 大極旗에 獨立萬歲라 記한 것 或은 單只 韓國獨立萬歲라 記한 것(道廳 正門에도 貼付하였음) 其他 不穩의 貼紙를 하며 又是 屋壁 板壁等에 翎기(飛인트)로써 韓國獨立萬歲라고 記한 것을 發見하고 警務官處에서 一層 警戒을 嚴히 하고 있다. 그래서 本官은 同日 午前 府內 官公立學校長을 道廳에 招致하여 學生의 輕舉妄動 取締에 關한 總督諭告의 趣旨를 敷衍하여 訓示한 바 있다. 表面 平靜한 狀態이나 午後 三時에 至하여 드디어 騷擾를 惹起함에 至함은 頗히 遺憾으로 하는 바이다. 其 狀況은 左와 如함.

(中略)

又 右示威運動 團外 耶蘇教 信明女學校 生徒 約五十名의 示威運動團은 京町으로부터 東城町에 入할時 南城町方面으로부터 同 萬歲를 連呼하면서 出顯하여 此에 加勢하였다. 이 一團中에는 同校 教師인 米婦人 자이다 아이바구만(鮮名 朴萬善)이 後方에 附隨하였다. 警戒하던 警官이 어디로 가느냐를 推問함에 對하여 眞實로 未安하오나 生徒가 命을 듣지 않고 行進하므로 制止키 爲하여 行進中이다. 女子이므로 懇曲히 取扱하여 달라고 云云하였으나 制

Park Yong-jun

Korea Times, Nov. 28,

PARK YONG-JUN

Novelist Emphasizes Moral Factors in Works

The following is the 67th and the last in a series of articles on Korean literary men and the interpretation of their outstanding works. This is about novelist Park Yong-jun and his well-known story "A Model Farm Worker." —ED.

By Kim Song-hyeon

In Korean literary society, novelist Park Yong-jun has been widely known as a "writer of morality."

According to the novelist's own confession, he was born in a typical Christian family of Korea. Even though he was not a faithful believer of the religion, he said, it is certain that Christianity has had much influence on his private and literary life.

In this regard, it can be assumed that strong moral factors in most of his works have direct and indirect connection with the religious circumstance of the writer's life.

The novelist confessed: "They tend to include me in the category of 'morality writer.' Specifically, I have no objection to the idea. I grew up in a Christian family atmosphere and I think that to believe in God is man's supreme effort to get salvation.

"To get permanent salvation, men must experience all kinds of religious trials and difficulties. Standing for the men's side, I took the life of those people into my works, who live honestly under God's name. Naturally, I had to emphasize morality, honesty, and truth in most of my works. For that reason, I came to be dubbed a writer of morality."

Anyhow, standing far away from the ever-changing worldly affairs, he has built up his own unique literary world, by publishing many long and short "stories of morality."

At the same time, the writer's attention has been given consistently to the life of the poor people of the country. Reading his works, readers can easily see that most of the characters in his stories are from the poor family, not from the well-to-do.

"In a word, the world of my novels is 'poor.' I was born in a poor family and



Novelist Park Yong-jun

also grew up in poor circumstances. Moreover, most of my friends are poor. Thus, my works might be 'poor ones' only for 'poor people.'"

It seems that "poorness," in this connection, has nothing to do with the quality of his works. Rather, the word comes from the fact that the writer likes to deal with the life of poor people, compared to other Korean writers.

In his early period of literary life, the writer liked to express the poor and desperate life of Korean farmers in his works with a strong realistic touch. It was the time when Korean farmers lost "all" under the tight Japanese colonial policy.

Sympathizing fully with the poor and oppressed life of the Korean citizens, especially farmers, he produced many stories to represent the tragedy and sorrow of low-class people in his works.

"Mobom Kyongjak-saeng" (A Model Farm Worker), his first work, which was published in the Chosun Ilbo in 1934, is one of his representative stories. Even though it is his first work, the short story, which depicts the desperate life of Korean farmers under Japanese colonial rule, well represents the literary world of the novelist.

The background of this

panese favors. He can use freely money from Japanese officials and enough fertilizer for his farm land. At last, he is given the nickname "model farm worker" by the Japanese authorities.

Naturally, all the villagers, especially the young farmers, envy Kyung-so's good luck in his way of life.

By the help of the Japanese, Kyung-so has a chance to visit Pyongyang, where none of the village people have ever been. After returning from Pyongyang, he works more faithfully for the Japanese colonial policy, to get a chance to visit Tokyo.

He loves a country girl, sister of one of his close friends in the village. She is Ui-suk. One day, he tells her that he will marry her, after returns from Tokyo.

At last, Kyong-so visits Tokyo. With many presents for his lover Ui-suk, he returns from Tokyo, thinking that she will be surprised at the wonderful presents.

But when he reaches his home town, Kyong-so surprisingly discovers that there are no one to greet his homecoming. Not even his beloved.

All the village people, including Ui-suk, have already left the village for somewhere, after being unable to bear their difficult lives and the inhumane Japanese colo-

Career

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The background of this short story is a small village in Pyongan-namdo. The time is the period when the Japanese exploitation policy reached its peak in this country.

Farmers in the village work hard all day during the spring and summer seasons. But when the harvest season of autumn comes, there is no reward for the farmers' month-long hard labor, because the Japanese authorities exploit all the harvested crops.

But the case of Kyung-so, a young farmer in the village, is different. He is the man who can make full use of "the times" of the Japanese colonial policy.

Flattering to Japanese authorities, Kyung-so prospers in his farming affairs from Ja-

telligence Agency.

He made two "semi-voluntary" overseas trips — one after some discord among DRP leaders in

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But when he reaches his home town, Kyung-so surprisingly discovers that there are no one to greet his homecoming. Not even his beloved.

All the village people, including Ui-suk, have already left the village for somewhere, after being unable to bear their difficult lives and the inhumane Japanese colonial policy.

Born in Kangnam, Pyongan-namdo, in 1911, novelist Park Yong-jun (朴榮濬) graduated from Chosun Christian College, now Yonsei University, in 1934.

After graduating from the college, he moved to Kanto, Manchuria, and lived there for nearly a decade, from 1938 to the liberation period.

After working on the cultural desk of the Kyunghyang Shinmun, a Seoul daily, for a considerable period, he served in the Koryo Publication Company as an editor. And during the Korean War, he served as a war writer.

For his contribution to modern Korean literature, the writer has received several literary awards, such as the Chayu Literary Award in 1954; an Award of the National Academy of Arts in 1965 and the Cultural Award of the Seoul City government in 1967.

Presently, he is a member of the National Academy of Arts and teaches Korean literature at Yonsei University.

His major works include;

Short story collection —

"Mokhwassi Bburilddae" (When the Cotton Seeds Are Sown), 1946; "Pungsol" (The Winds and Snow), 1951; "Kunuljin Kkotbat" (Flower Field in Shadow), 1953; "Panggwanja" (The Outsider), 1960; "Chujong" (An Emotion in Autumn), 1968.

Middle-length story — "Purun Chima" (Blue Skirt), 1956.

Novel — "Yolpung" (Hot Wind), 1955; "Onul-ui Shinhwa" (Today's Mythology), 1960.

PANG CHI-IL

Thoughts of Pang Chi-Il

Korea Times
May 9, 1972

By Martha Huntley

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The Rev. Pang Chi-ill, present moderator of the Presbyterian Church of Korea, leaves Wednesday, May 10, on a missionary journey to America.

Being a missionary is nothing new to Mr. Pang, who is the son of Korea's first foreign missionary and himself served in China 20 years, being among the last missionaries to leave that country in 1957.

Mr. Pang was born in north Korea in 1911. Four years later, the Korean General Assembly chose his father, Pang Hyo-won, for missionary service in China. Four-year-old Chi-ill was left with grandparents, and although his parents had eight other children in China, he saw them only on their furloughs every eight years.

In 1937, he fulfilled his father's dream by going to China as a missionary to work among the Chinese people. (A younger brother became a pastor among the Koreans in China.) Mr. Pang founded 40 churches and had congregations totaling 2,400 members.

Having grown up under harsh Japanese oppression, Mr. Pang managed to weather five changes of government in China fairly well, continuing his work in a steady, humble way. He did not leave when the Communists came to power because he felt with all his experience he could work under them.

"But the Chinese Communists were 100 times harder than the Japanese. Under the Japanese, I had been jailed and tortured, placed in an ice box until I was unconscious. But the Chinese Communists were very subtle and through restrictive laws and re-education or brainwashing of the people made it impossible to do any Christian work.

"There are still churches today in China but the government has allowed no time for worship. They have substituted the state for God and have made the people disinterested in religion. The north Koreans throw people into prison or kill them for being Christians, and have not stopped Christianity, but the Chinese Communists have stopped it by fostering a great indifference. The Chinese Communists are very sophisticated."

Rev. Pang left at the age of 47, thrown out after three years of resisting expulsion.

With President Richard Nixon's recent visit, there has been an upsurge in international interest in China. Some Koreans asked Rev. Pang to pray that President Nixon would not make this trip. "Instead I prayed for Mr. Nixon's victory," says Mr. Pang.

He feels that President Nixon took the "low stance" or deferential position. "I think probably the Communists learned a good deal about Mr. Nixon while he saw only

the facade, what they wanted him to see."

When Rev. Pang returned to Korea, he founded a Chinese church in Yongdungpo. He became pastor of the First Presbyterian Church of Yongdungpo, which at that time had several hundred members and today has more than 2,500.

He and his church have been active in the beginning stages of urban ministry and evangelism in Korea. "From the beginning, we have stressed working with and serving both factory workers and management. Working with just one group would be one-sided. Non-Christians must see a difference between Christianity and communism. Christianity cares for all the people, as Christ did, the underprivileged but not just the underprivileged. And Christianity recognizes man's soul and spirit, not just his welfare physically or financially. It must be a whole witness."

The Korean Presbyterian Church is strongly evangelistic and now has 10 missionaries serving in Vietnam, Brazil, Taiwan, Indonesia, Mexico, and Ethiopia.

Mr. Pang feels the Korean church's unique contribution to world missions is its reliance upon the Bible. "I have seen other countries turn this way and that in whatever new wind of doctrine is blowing. Our Korean church has not turned; we remain faithful to the Bible. I think we can have a steadying effect in world missions, reminding the peoples of the world that in all the changes of history, God is unchanging and faithful. His word is sure."

Mr. Pang will spend his first week in America visiting his surviving son and daughter. His son is a graduate student in anthropology at the University of Washington. His daughter is a music teacher, mother of two children, and married to a Korean professor in Monterey, California. He will attend the Northern Presbyterian and Southern Presbyterian General Assemblies as a fraternal delegate and visit Richmond, New York, Washington, Denver, Montreal, Nashville and Atlanta before leaving for Europe and Israel in late June.

Mr. Pang's life has reflected the sufferings of his country in recent history. He has been persecuted by Japanese and Communists; one son disappeared in a student demonstration; a daughter died shortly after graduation from college; his wife's health has failed under these tragedies; a minister brother was murdered by an American soldier; his mother and sisters were trapped in north Korea.

Yet Pang Chi-ill has continued steadfastly serving God and his fellow men, a humble, kind and likeable man who can say, "God is unchanging in the changes of the world. His word is sure and His promises are kept."

* * *
Mrs. Huntley is a Presbyterian missionary-journalist living in Kwangju, Cholla-namdo.

Parliamentary Elections

Y. I. C. O. S. I. P.

aper reported.

strike back.

Ex-Premier Dies in Seoul Following Lengthy Illness

Ex-Premier Yung-tae Pyun yesterday died at his home in Ahyn-dong, Seoul, after a long illness. He was 76.

The late Pyun had long suffered from hardening of the arteries, and was admitted to Yonsei University Hospital last December.

He is survived by his wife, three sons and one daughter.

Born on Dec. 15, 1892, Pyun started his diplomatic career in 1949 as a presidential envoy to the Philippines government.

In 1951, he was appointed as the nation's third foreign minister and headed the Korean delegation to the U.N. session for three consecutive years beginning in 1952. His diplomatic career reached a climax when he led the Korean delegation to the 1954 Geneva Conference on Korea.

During his five years as head of the Foreign Ministry, he was named to serve concurrently as premier for five months in 1954. The following year he retired from political life and



Pyun

taught at the Seoul National University College of Commerce and Korea University until 1961.

For his outstanding contribution in the field of education, he received an honorary doctorate in literature in 1962 from Korea University.

Korea Herald March 1967

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Letters to the Editor

R.I.P.

Dear Sir,

It is very sad to learn that Dr. Pyun Yung-tai has passed away. It is a great loss to lose such an English writer like Dr. Pyun.

His name first came to my attention 44 years ago, when his work, "My Attitude Toward Ancestor Worship," was first published in 1925.

He was the possessor of good brain — intellectual power. Confucius classified intelligence in four degrees, namely, "Men born with understanding are the best; men gaining understanding through learning are next;

men who manage to learn after great pains are again next; those that fail to learn even after great pains are the masses, these are the last."

Late Dr. Pyun Yung-tai belonged to the first category—in recent expression, he had the highest I.Q. His knowledge of Chinese characters and the classics have been a great help in his success.

According to the late Dr. Pyun, he first started English in high school before 1910, because he had taken English as an optional course between two foreign languages, English and Japanese. He was advised by his English teacher in the Uni-

versity of Rockefeller in Peking, China, "You should try to be good English writer in the future, because you are quite good at English composition."

It seems to be that he followed his teacher's advice, because his five or six works are all written in English. Again we are sorry for the loss of this good English writer, who also frequently wrote for The Korea Times.

May the soul of the English scholar departed, through the mercy of God, rest in peace!

Song So-am
Sincerely Yours,

Chongno-gu, Seoul
Chungsin-dong,

DR. JONG SAM PARK

1-18-66.

Kwangju, Korea.

My dear Mr. Moppett:

Being choked by the pressure of daily "busy-ness", I just couldn't catch up writing and I'm glad I am now finally at it. Hope you and Mrs. Moppett are doing fine. Just don't work too hard lest you should break your health for there are so many works in this land that Dr. Moppett you only can do, thus you need good & long healthy life in this side of the world.

God has prepared me a wonderful place for my winter-vacation. I am having a most hectic and exciting time with Dr. Niensma and other staffs.

Receiving good and strict dental training for the advancement of vocational technique as well as do my practical theology by my personal evangelism in hospital.

I preach every Wednesday for patients' needs and option for hospital staffs. I must confess that in this hospital - I can not use much what I have studied in Seminary because there are the Christian congregation of great real true faith in Christ who can look other part of this world easily, for they have built and experienced living faith in God out of their ultimate distresses of the deadly diseases.

More than a homiletic and sermon is needed in order to stand before this congregation

PARK - JONG SAM

Ever since when I decided to become a dentistry missionary five years ago, I found this is the most fitted place for me to prepare to become a dentistry missionary to leprosy colony in Chiangmai Thai. It will take years of prayer and preparations before God really calls me to real battle line. For this, you should pray often, please.

We have very interesting classes and types of patients; missionary, foreign catholic fathers and sisters, pastors, evangelists, american, german, philippians, swiss, Korean, rich, poor, children adults, this is more than an ecumenical. Even among our dental clinic staffs (six persons), they belong to different denomination; 7) 28, 03) 28. Church of Christ. S.P., U.P. (I claim to be with U.P.). Thus with them I learn so much about human relation which my father Dr. Hogan is so greatly insisting upon. As a matter of fact my dad received "Citizen of the year" plaque from Grand Master Henry G. Fort in Chicago. He writes me very faithfully and I owe him so much during past six years as I owe you so greatly these days.

I found two oxen in my hands ~~are~~ do not plow evenly. Dentistry is fine, but theology, this as is somewhat behind in the alcohol smelling of hospital field (PT). I am enjoying reading Mackintosh's "Types of modern theology". I don't still get good book for my assignment from interdenominational seminar club. "Biological approach to resurrection". Do you have any book to suggest? Hello to Mrs. Moffett.
Love, Sam

safeguard his health; without her care, it is doubtful that he would now be alive.

Today Francesca Rhee still follows a routine each minute of which is designed to give strength to her indomitable husband. At the breakfast table one of them reads aloud a chapter from the Bible as they prepare their spirits for the struggle that constitutes their daily lives. Many hours of every day she devotes to answering letters that pour in to President Rhee from sympathizers all over the world. In hours snatched from immediate tasks she steepers herself in Korean history, literature, philosophy and art; and she often reads to President Rhee in the evening, while he rests his eyes from the incessant paper work his duties require. She has adopted his own love of the out-of-doors and of animals—and is a silent companion on his occasional fishing trips.



History will doubtless record President Syngman Rhee of Korea as one of the great men of our age. And historians, digging back into the sources of his strength, will find that by his side and fully a partner in his courage, idealism and deeds was a remarkable woman, an Occidental, who wedded her entire life to his. Francesca Rhee once confided to me that if she should outlive her husband she will spend the remainder of her days in Seoul. Vienna is part of the shadowy past; Korea to her is home.

Like Ruth of the Old Testament, Francesca Rhee's spirit is best expressed in the most moving words ever written of a woman who has really given her heart:

"Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people . . ."

A Reader's Digest

REPRINT



The story of a matchless marriage that has become one of the triumphant pages of current history

A STUDY IN DEVOTION

By
Robert T. Oliver

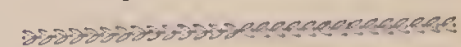
THEIR FIRST meeting took place, prophetically, on foreign soil—for they were to live long years in exile before they would come at last to their great task in a distant land, where his life was deeply rooted and hers was to find a new fruiting of high achievement.

Francesca Donner, in her mid-30's, was in Switzerland on a vacation from her home in Vienna. Syngman Rhee, bronzed and vigorous despite his 58 years, was even then, in 1933, carrying on his tireless battle for Korean independence, this time with appeals to the League of Nations.

Their meeting was in the roman-

tic tradition. Both chanced to be staying at the Hotel de Russie, in Geneva, at the southwestern tip of Lake Léman.

So it was that destiny brought them together, from their homes on opposite sides of the planet, when both were matured, the patterns of their lives supposedly set, their tastes and temperaments defined. Yet their



DR. ROBERT T. OLIVER is a close friend and trusted adviser of President Syngman Rhee of Korea. He has served as counselor to the Korean delegation in the United Nations, and on the faculty of the University of Korea. He is the author of *Verdict in Korea* and *Syngman Rhee*.

lives were to flow together in a matchless harmony that has made them one of the most devotedly married couples in history.

Matchless Harmony

Walking the shores of the lake together, under the stars that topped the circling ranges of the Alps, they quickly fell in love. Rhee warned her of the loneliness and struggle of his life, told her of his seven years in prison as a political agitator, and of the long years of his crusade in exile to reclaim Korea from Japan. His hands still showed marks of torture where his jailers had placed three-cornered bamboo sticks between his fingers, then bound them tighter and tighter until the flesh sheared off the bones.

He was, he said, a president without a recognized government, virtually a man without a country. He reminded her of their vastly different backgrounds, their different races and traditions. But love has always laughed at such barriers, as Francesca laughed at them now, and they were married in 1934 in New York.

Francesca Donner Rhee was born into Austria's prosperous, artistic, intellectual world. Her father was a strong-willed, moderately wealthy iron merchant who imbued her with intellectual independence and financial competence. Francesca was given a business education and, even in her teens, was introduced into the intricacies of the management of her father's office. From this early train-

ing she developed an administrative skill and balanced judgment which during the 22 years of their marriage have served her husband well, in his struggle toward a single goal—a free, united Korea.

Like Ruth of the Old Testament, Francesca Donner exchanged her own land and people for the strange country of her marriage bond. From the moment of her marriage she deliberately reshaped the pattern of her life. Like a garment discarded, she put aside her European past. Symbolically, she donned the stiffly starched traditional gown of Korea. How great an effort it cost her, only she can know.

The Bright Fire of Faith

Until 1945, exile was to be the Rhees' lot. For four years they lived in Hawaii, where Dr. Rhee had founded a school for Korean children. Then in 1939 they went to Washington. This was the dark nadir of their long and lonely crusade. To warn of the approaching war with Japan, Dr. Rhee wrote a book, *Japan Inside Out*. He revealed a plan for Japanese conquest of the entire Pacific basin, and he argued that the time was fast approaching when the United States itself would be a target. His forecast was dismissed as the warmongering of a Korean patriot. From hours of trudging the skeptical corridors of the State Department and Congress, he returned home night after night to rewarm his spirits at the bright fire of his wife's devoted faith.

During this winter Francesca Rhee encouraged her husband to regain the skill in Chinese calligraphy which he had lost when his fingers were smashed in the torture chamber. Even though she did not know Chinese, she studied his treasured volumes and taught herself a fine appreciation of calligraphy. Through the long evenings she would sit by his side, rubbing up the inkstone, pointing his brushes and expressing critical judgments of the shadings and form of the Chinese characters he wrote on scrolls of rice paper.

Their home became a center for intellectual conversation and friendly hospitality. The first thing visitors noticed about Francesca Rhee was that her eyes sparkled with laughter; the next thing, that they were filled with love for her husband. Her fighting loyalty to the man and his cause shone through all her actions.

The Road Back

For some Koreans, hope flared briefly in the spring of 1945: the war was ending and the first meeting of the United Nations was held in San Francisco. There, many leaders among the Korean exiles in America urged that a coalition with the Korean Communist puppet regime already formed around Russian-born Kim Il Sung offered the best hope for a government. Even though dominated by Moscow, it would at least be Korean in race. Rhee would have none of it.

"I have fought all my life to free

Korea from Japan," he said. "Do you think that now I would conspire to turn Korea over to Russia, just for my own personal ambition?"

Shortly afterward, with Japan defeated, the Rhees' long exile was over. Syngman Rhee flew back to Korea to carry on his fight, and his wife followed him a few months later. But the "homecoming" to which she had looked forward so long was the start of one of the most difficult periods any woman has ever been called upon to endure. Korea, divided by the 38th parallel, was in turmoil. The north was ruled by a brutal Russian army through its puppet, Kim Il Sung. In the south was Gen. John R. Hodge's American army of occupation—an army that had no knowledge of Korea and no desire to remain.

In Seoul enormous crowds greeted Syngman Rhee as their one great hope for liberation. Politicians offered him the chairmanship of all their political parties; even the Communists (who then numbered only 2000 in South Korea) made this offer. But Rhee refused, and set out on a tour of South Korea to warn against surrender to Russia. The U. S. Military Government was stunned. It had seen Rhee's leadership as the best hope for an all-Korea coalition government.

As a result of their stand the Rhees were almost shut off from Western companionship. In a small house on the eastern outskirts of Seoul, Francesca Rhee buckled down to learn

Korean ways, to win Korean friendship—and to preserve her husband's life.

For now the first goal of the Communists in South Korea was the assassination of Syngman Rhee. He was fired at several times. Once, just before he set out in his car for a conference, dynamite was found buried in his driveway.

Through it all, Syngman Rhee's most vigilant and faithful guard was Francesca Rhee. She accompanied him wherever he went, alert to throw herself before him if an assassin should jump out of the crowd.

First Lady

Dr. Rhee's inauguration as President of the Republic of Korea, on August 15, 1948, was a great triumph for him but an added trial for her. Naturally, the Korean people were not pleased at having their first President married to an Occidental. Public and private criticism was rampant. Yet Francesca Rhee's loyalty to her adopted people never wavered.

Loyalty—but also responsibility. Instead of undertaking to make herself over entirely in the Korean pattern, Mrs. Rhee set out to meet the women of Korea halfway, and to arouse their interest in Western practices.

Immediately, she established a rule that when Korean guests were invited to the Rhee home, wives must accompany husbands. At first this was almost as devastating a shock to some women as it was to

their husbands. For many Korean women had departed little from customs centuries old. Their chief duties were to pray for children, hear them, and to serve their families. They seldom left home. When their husbands entertained they stayed out of sight.

The social companions of Korean men were the *keisangs*: dancers and entertainers. Concubinage was still practiced, and many well-to-do men had one or more concubines to share their leisure hours while their wives did the housework.

Francesca Rhee set out to eradicate this custom—and quickly her point was established. The new constitution of the Republic of Korea granted political equality to women, and the first session of the Interim Assembly outlawed concubinage.

The New Women of Korea

Today, in large measure because of the tireless efforts of Syngman and Francesca Rhee, the position of women in Korea has changed. It is not unusual, for example, to see men carrying their wives' bundles, and even stepping back to let their wives precede them through doorways—something that never happened before. In all recent Korean elections there have been more women voters than men. President Rhee appointed a woman, Louisa Yim, to his first Cabinet—in the important post of Minister of Industry and Commerce. More significant, three women have been elected to the National Assembly. Korea now has women doctors

Syngman Rhee's 100th Birthday

Prophetic Statesman or Dictator?

The following is the first installment of a story on recollection and reevaluation of first



Korean president the late Syngman Rhee contributed by Dr. Robert T. Oliver, his political advisor, on the occasion of the centennial anniversary of his birth on March 26. Oliver is living in Sedona, Arizona in the United States. — ED.

By Robert T. Oliver

A hundred years is time enough for perspective. Wednesday, March 26, 1975, is the centennial anniversary of the birth of Korea's Syngman Rhee. During the last two decades of his life, he was the storm center of worldwide controversy — considered in some quarters a prophetic and patriarchal statesman, in others a fanatic war monger and ruthless dictator. During those years I was his intimate friend and close confidant and advisor on Korea's foreign policy, especially on matters concerning the relationship of the Republic of Korea with the United States, Japan, China, and the United Nations.

The date invites retrospection and evaluation.

What was Syngman Rhee really like? What did he mean to his own people, to us in the United States, and to the free world? Should his memory be cherished, damned, or charitably forgotten?

Such questions are not leisure-time speculations reserved for academic theorists. It is of urgent and emphatic importance to every American citizen — and, indeed, to people around the world — to determine how and why we of the democracies become embroiled in distant disputes that lead to prolonged and bitter war. It is important to understand whether (and if so, why) the United States becomes committed to the support of undemocratic, perhaps dictatorial, leaders of small States in areas where our national interests seem insignificant.

The Korean War ended twenty-three years ago. Syngman Rhee, at the age of ninety, died in 1965. Yet our Korean adventure is far from ended. When it will end and how are questions still muddled and obscure. The end of the tunnel still shows little real light.

Across the world, some ten thousand miles from the decision-makers in Washington, American sentries blow on their chilled fingers while



Syngman Rhee makes a gesture as he delivers an address in a public rally during the early days of his presidency.

Korea Times Photos

had the most direct dealings with Rhee, reported to congressional committees: "You hear a lot of things said about Syngman Rhee, but what it all adds up to is that he insists on fighting communism. We'd have less trouble around the world if all our allies had his spirit."

Few who knew his personality, his problems, and his programs doubt that president Rhee was one of the bravest and brightest, most damned and most admired, among the world leaders of the mid-twentieth century. Both in Korea and around the world, disputes still rumble about his character and career. Historians confront complex and confusing data in their attempt to depict accurately the true nature and role of his remarkable man.

Was he, as the Christian Science Monitor declared, "the problem child of the United Nations"? Was he, as the New York Times and Washington Post believed, both "despicable" and "dictatorial"? Was he, as the Communist spokesmen in the U.N. alleged, "an American puppet, propped up and held in power by American bayonets"? Was he, as critics charged, "pushed into power in Korea by the American Military Government," or, as others were equally sure, "the chief cause of the failure of the American program of conciliation and coalition with the north"?

Was he, in the words of his long-time Methodist pastor and chaplain of the U.S. Senate, the reverend Frederick

cretary Cordell Hull), who rejected his plea for American recognition of the independence of Korea on the grounds that this would offend the Soviet Union, which had a great interest in Northeast Asia. It was impossible at that time, Hiss said, to raise the question with Russia, inasmuch as Russia was not engaged in the Pacific War. This remained the American position all through the war, up to the first week of September, 1945, when Soviet troops rushed in to occupy north Korea. Then, as his first proclamation as Military Governor of Japan, General Douglas MacArthur declared the establishment of the Soviet-American "temporary line of demarcation" along the 38th parallel in Korea.

Syngman Rhee, with difficulty, obtained American consent for his return to Korea, on October 16. Moving into a three-room suite on the third floor of the Choun Hotel in downtown Seoul, Rhee was besieged by jubilant crowds. On October 21, sitting up in his bed at 5:30 a.m. — for he could find no other time — Dr. Rhee wrote me about his reception:

It seems the whole nation is agog since my arrival was announced. Hundreds of people gather around the hotel entrance and ask for a chance to see me. General Hodge (Lt. General John R. Hodge, commander of the U.S. Sixth Army Corps, which had moved in from Okinawa to occupy south Korea) and I had agreed not to announce my arrival

was elected Chairman of the Interim Assembly.

From this time there was no question of cooperation between Rhee and Hodge. Neither was there any hope of unity among Korean leaders. Some 400 "political parties" were registered with the Military Government, each with its own leader and candidates. Rhee refused to register any political party but, instead, organized what he designated as a non-political "Society for the Rapid Realization of Korean Independence." For some eighteen months, bitterness spread and deepened between Rhee on one hand and both Hodge and the Kimm Kiusic-Lyuh Woon Heung faction on the other. The United States abandoned the trusteeship idea for Korea and instead turned, in August, 1947, to the United Nations to engage its help in establishing a free and united Korea. The Communists refused to participate in the plan and, in May, 1948, an election was held by a United Nations Commission "in all parts of Korea accessible to it"—namely, in the area south of the 38th parallel. The representatives elected to the first Korean National Assembly overwhelmingly chose Syngman Rhee as the first President of the Republic of Korea.

As president Dr. Rhee proved to be a better executive than administrator. He named a cabinet of nononities who would be "loyal" to him, rather than a "coalition" of the principal leaders of the major Korean parties.

When I tried to advise him concerning appointments, he listened patiently till I was done, then told me quietly: "Dr. Oliver, you know that you don't know anything about Korean politics." The government was in near chaos. No Koreans had had any training or experience in large-scale management; there were no precedents or traditions to guide any of the ministries; the populace had no background in democracy and was largely illiterate.

The Korean economy was incredibly bad. The Japanese had, naturally, exploited the country for everything it could yield to the war effort right up until their surrender. The American Military Government, during its two years tenure, had no mission or authority to rebuild the shattered economy. The 38th parallel division line placed the mineral resources and industry under Communist control. The south had the population (twenty million as against ten

million in the north), augmented by an addition three or four millions of refugees from the north. It also had the best agricultural lands, but virtually no fertilizer — and the ownership of the fifty-four per cent of the farmlands that had been held by the expelled Japanese was often in doubt.

Meanwhile, the Berlin blockade by the Communists was raising the specter of renewed world war in Europe. The Marshall Plan, newly announced, was beginning to pump all available American resources to our exhausted European Allies. The Korean Government Rhee had demanded was established. The United States had neither the resources nor the will to continue our commitment there.

Ambassador John Muccio called me to his home to ask me to "persuade" Rhee to agree to the withdrawal of the last American troops. He also told me of a secret memorandum then being circulated to our embassies declaring an intention to withdraw all American support from both China and Korea. This was the time in which Secretary of State Dean Acheson publicly announced that "the American defense line in Asia" ran from Japan down through Okinawa and The Philippines — leaving both China and Korea outside. This was the "dust" that was to be allowed to "settle" in Asia.

Anti-Communism

Rhee was more concerned about the Communist threat from the north than with the insoluble social and economic morass within the south. Philosophically, he followed the Confucian precept: "If you can solve a problem, do; if you can't, leave it alone." The problem he felt to be the most pressing was the danger of an attack across the 38th parallel line. Washington considered these fears to be silly. There were only 500 American soldiers left in Korea, as an "advisory team;" but State Department officials reassured Rhee, saying, "So long as there is a single American there, holding up the American flag, the Communists won't dare to attack." Rhee pointed out the increasing military build-up in the north and pleaded for arms and training to establish a south Korean army, but his request was refused.

It was on a peaceful Sunday morning, June 25, 1950, at 4:00 a.m., when not even the industrious Korean farmers were yet stirring to cultivate the young rice crop, that a Communist army, well-trained, well-armed, and bolstered by ample tanks and fighting planes, burst across the 38th parallel at several points along the western end of the 38th parallel. A team of field representatives of the United Nations Commission happened

to be in the area and reported the aggression to the U.N.

Mrs. Moon In-sil was in the vicinity and described to me what happened. Her eldest brother was Admiral Sohn Won-yil, Chief of Korean Naval Operations and later Minister of Defense. One of her brothers-in-law was Consul General at Hongkong; another the Korean Minister in England. Her family position was no safeguard. This is her story:

I was secretary of a young business women's group in the Seoul Y.W.C.A. On Saturday afternoon, June 24, a group of about thirty of us, all around thirty years of age, some with our young children, went up to Uijongbu, about eighteen miles north of Seoul, where the 'Y' had recently put up a summer cottage. It was our first visit there and we wanted to fix it up. We stayed all night and worked Sunday morning cleaning and decorating the cottage. Up toward the 38th parallel we heard some dull thundering that sounded like guns. The townspeople told us not to worry, for there often was some shooting up that way. But around noon an elderly man came to us looking very worried and said the road to Seoul was closed to ordinary traffic and was filled with jeeps and trucks loaded with soldiers going north. We went out to look and decided we must hurry back to Seoul.

Within three days the Communists captured Seoul. Rhee ordered the blowing up of the Seoul bridge leading southward across the Han River —

a judgment for which he was severely criticized, for it prevented the escape of many of the civilian inhabitants of Seoul. It slowed the Communist advance, but not by much. Dr. and Mrs. Rhee were at Suwon, south of Seoul, with U.S. Ambassador Muccio, when General Douglas MacArthur flew over from Tokyo to tell him that the U.S. and the U.N. had decided to intervene. As MacArthur strode toward Rhee across the make-shift airstrip set amidst rice paddies, the habit of a lifetime prevailed and Rhee chided the General gently, "Be careful! Your boots are crushing the rice seedlings."

In the weeks that followed almost everything in south Korea was crushed. The hastily assembled U.N. troops were bottled up in a small southeast sector called "the Pusan Perimeter." Ambassador Muccio advised Rhee to move his Government to Cheju Island, saying it could serve as temporary capital of a "Government in Exile" in case the Communists prevailed over the inadequate U.N. forces. Rhee quietly showed Muccio a revolver he carried in his pocket and said, "If the Communists win, this is for Mrs. Rhee and me." Then, in September, came MacArthur's brilliant landing at Inchon, Seoul's port city, behind the Communist lines, and the invasion was quickly beaten back north of the 38th parallel line.

(To Be Concluded)



Dr. Rhee works with a pick despite his age on a morning in the hilly garden of the Kyungmu-dae (now Chong Wa Dae) with the aid of Kwak Yung-ju, his chief body guard.

...the end of the tunnel still shows little real light.

Across the world, some ten thousand miles from the decision-makers in Washington, American sentries blow on their chilled fingers while keeping suspicious watch on the three-mile swath of brush and scrub pine that separates the Republic of Korea from its Communist enemies in the north. Forty-two thousand American troops still patrol the frontlines of what is paradoxically called "the demilitarized zone," along with more than half a million ROK soldiers, whose armament is largely American.

The continuing American commitment in Korea is partly reminiscent and partly strategic. Sprawling United Nations cemeteries in Seoul and Pusan are reminders of the fifty thousand American dead, whose sacrifice demands that we not now abandon what they gave their lives to preserve. More pointedly, the strategic considerations that made necessary the defense of southern Korea in 1950 still apply.

Today, instead of Korea, our urgent concerns are Vietnam and Cambodia, Palestine and Cyprus, recession and inflation, oil and global currency exchange. None of these problems has a Syngman Rhee at its vertex.

Sharpest Notes

During the two years of truce negotiations at Panmunjom (from which the Republic of Korea was excluded, and to which Rhee always objected), he was the recipient of some of the sharpest notes ever sent to the head of a friendly state by two presidents of the United States, two prime ministers of Great Britain, the prime ministers of India, Australia and Canada, and two secretaries-general of the United Nations. To General James A. Van Fleet, commander of all U.N. ground forces in Korea, Syngman Rhee was "one of the greatest statesmen who ever lived." Walter Robertson, who, as Assistant Secretary of State for Far Eastern Affairs,

...the chief cause of the failure of the American program of conciliation and coalition with the north?"

Was he, in the words of his long-time Methodist pastor and chaplain of the U.S. Senate, the reverend Frederick Brown Harris, "one of the gentlest and truest Christian gentlemen I have ever known?"

To those who knew Rhee only dimly and from afar, reading partial news accounts of a few of the things he said and did, he was recognized chiefly for his adroit ability to set the world by its ears. He was determined, as the Manchester Guardian (one of his constant critics) editorialized, "that south Korea — and ultimately, of course, all Korea — shall be no one's satellite." He was opposed to the American policies casually described as "waiting for the dust to settle in Asia" before trying to stop further Communist advances in that part of the world. He was opposed to keeping south Korea unarmed and, as the U.N. wistfully hoped, "neutralized," in the belief that then it would be immune from Communist aggression. He was convinced that if we were afraid of a war with the Communist monolith (Russia and China, then in close league); this very fear would precipitate Communist conquest of more of the free world. After the war started in Korea, he was opposed to Truman's proclaimed view that "Victory is not our goal in Korea." He was certain that yielding in Korea would surely result in further conflict with Communist forces later and in even less defensible areas.

My first meeting with Syngman Rhee was in 1942, in Washington, D.C., where, as the president of the Korean Republic-in-Exile, he was seeking American support to free Korea from Japan and to prevent its post-war occupation by Russia.

On January 2, 1942, Rhee met at the State Department with Alger Hiss and Dr. Stanley Hornbeck (after failing to get an appointment with Se-

...entrance and ask for a chance to see me. General Hodge (Lt. General John R. Hodge, commander of the U.S. Sixth Army Corps, which had moved in from Okinawa to occupy south Korea) and I had agreed not to announce my arrival until we were ready but the next morning the general came and said American news reporters were demanding an interview. So we rushed to the Palace and entered the press conference, with General Hodge and General Arnold escorting me. Then I spoke both in English and in Korean. Since that time to this, crowds gathered in front of the outside gate and many men and women managed to come inside and I could not find one minute for rest. Yesterday afternoon I had to call to them, saying they must go away and do their work.

Syngman Rhee at that time was well past seventy years of age. At an age when most men have retired, he was just commencing a most strenuous and difficult career. Koreans welcomed him, for he had been the principal spokesman for their independence ever since his election, on March 1, 1919, as President of the Republic of Korea, which was established, with headquarters in Shanghai and in Washington, D.C., in opposition to the Japanese annexation of Korea. But neither the Koreans nor the Americans were ready to accept his policy of absolute non-cooperation with the Communists.

In the view of Dr. Rhee, Communism was a doctrine dedicated to world conquest and the destruction of free enterprise democracy. He was convinced that any seeming compromise offered by Communists was only a maneuver to undermine our defenses. His views in the winter of 1945-46 were widely unpopular.

The United Nations was established in April, 1945. Conciliation was the watchword. Disputes thereafter were to be settled at the conference table. Coalition regimes were inaugurated throughout eastern Europe. A Joint Occupation of all Korea by Russia, the Unit-

...serious rifts were developing among the Korean leaders. Kimm Kiusic and Lyuh Woon Heung were emerging as favorites of the American Military Government. Both men were urbane, genial, and "reasonable." To General Hodge they talked quietly, urging safeguards for Korean independence, but seeing and accepting the virtues of the coalition plan. Syngman Rhee, on the other hand, was outspokenly "unreasonable." To General Hodge he said, "This is our country. You have nothing to do but turn it over to us and get out. We never will agree to trusteeship."

In June, 1946, General Hodge agreed to permit me to enter Korea — the first American civilian to be allowed to come in except for a few returned missionaries and government employees. Greeting me, he said: "We have let you come because we hope you can knock some sense into Dr. Rhee's stubborn old head. He is so much the greatest of Korean statesmen that I could almost say he is the only one. But so long as he continues to refuse to cooperate with the Communists, he can have no part in any Korean Government."

The American dilemma was very real and very serious: The United Nations was not only working, it was working for us. The United States enjoyed what the Soviet representatives contemptuously called "an automatic majority." In those now long-gone days, whatever the American delegation proposed in the U.N. was supported by our European, American allies — and they composed a large majority of the total membership of fifty nations. The State Department saw no reason to fear that a "Trusteeship Council" for Korea could not be controlled for our advantage and eventually for Koreans. Standing in the way of its achievement was only "this old fool, Dr. Rhee." The trouble was, he seemed to be speaking for the Korean people. Then a way was found that promised to solve this problem.

General Hodge announced that an election would be held to elect forty-five Korean representatives to an Interim General Assembly. To keep the Koreans from getting out of hand, two safeguards were included in the plan: (1) the Assembly would have no function except to "advise" the Military Government; and (2) an additional forty-five members would be appointed by General Hodge. When the election was held, forty-three of the elected representatives were followers of Syngman Rhee and his associate, Kim Koo. Although the election had been managed by the American Military Government, Hodge yielded to the charges by Kimm Kiusic and Lyuh Woon Heung that the voters had been "coerced" into electing Rhee's followers. He promptly appointed a list of forty-five submitted to him by Kimm and Lyuh. Kimm Kiusic

...economy. The 38th parallel division line placed the mineral resources and industry under Communist control. The south had the population (twenty million as against ten

...planes, burst across the 38th parallel at several points along the western end of the 38th parallel. A team of field representatives of the United Nations Commission happened

Dr. Rhee works with a pick despite his age on a morning in the hilly garden of the Kyungmu-dae (now Chong Wa Dae) with the aid of Kwak Yung-ju, his chief body guard.



Citizens in Seoul send off Syngman Rhee, who has quit the presidency on April 23, 1960 in the wake of the fraudulent election. He left for Hawaii and in exile.

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이 력 서

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 1955. 6. San Anselm 의 속죄론 : 석사학위 논문
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이 종 성

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CHRISTMAS JOURNEY

Korean's trek in 1950 inspired life of faith

It was a long time ago, but Syngman Rhee has no trouble recalling his most cherished Christmas. Every December, it bubbles to the surface of his memory. How could he forget? It was a defining moment of his life.

"A life-giving experience," he calls it.

Rhee, 68, teaches at Union Theological Seminary & Presbyterian School of Christian Education. He is a Presbyterian minister who served as president of the National Council of Churches. He travels the world. In his home across the street from the seminary, he has framed photographs of himself with presidents, with world leaders, and with the pope.



**BILL
LOHMANN**

Family

He has a lot of friends now, but 49 years ago he was in desperate need of some. He was far from home and on the run in his native Korea. He was tired, hungry and cold, and fearing for his life. He yearned for food for his belly and food for his soul.

He found both.

Among strangers.

In a church.

On Christmas Eve.

But we're getting ahead of his story.

Rhee is a native of Pyongyang, now the capital of North Korea. He was raised a Christian; his father was a minister. In the late 1940s, as the communists came to power, many Christians fled south. But Rhee's father refused.

Rhee recalls his father saying, "As the shepherd I cannot leave my sheep behind and set out to seek only my own survival."

His father was imprisoned, along with other pastors, by the communist regime. Rumors flew about their fate. Finally, one of the ministers escaped and reported to the anxious families that his colleagues had been killed.

In September 1950, Rhee, who is not related to South Korea's first president of the same name, went with a pushcart and a shovel to a field not far from his home. Aided by his mother and brothers, he searched among a chain of manacled corpses in a common grave. He found his father.

The family prayed and gave thanks. They were grateful to be able to bury their father and husband.

Less than three months later, word spread that the Chinese army was advancing from the north. Rhee's mother insisted Rhee, then 19 and a seminary student, and his



P. KEVIN MORLEY/TIMES-DISPATCH

The Rev. Syngman Rhee has a lifetime of mementos and the memory of an extraordinary Christmas in South Korea long ago.

PLEASE SEE JOURNEY, PAGE A5 ►

RHEE, SYNGMAN

Korean's frigid trek in '50 inspired his journey of faith

▼ JOURNEY FROM PAGE A1

17-year-old brother go south. She said his sisters were too young to travel.

So on a snowy Sunday morning in early December, with great trepidation, Rhee and his brother left his mother, his older brother, his four younger sisters and his home. He took only the clothes on his back. He thought he might be gone for a few days, perhaps a few weeks.

He embarked on a journey that he's yet to complete.

Rhee and his brother joined the human wave of refugees fleeing southward. They walked for a week through the killing cold. The explosions in the northern distance provided the incentive that kept them going. Food was scarce. They slept in barns. They traversed a river by boat. They rode on the roof of a freight train. They squeezed onto a truck and held on for dear life all the way to Seoul.

They'd traveled more than 100 miles in brutal conditions, yet they had no place to go. They reunited with friends from seminary. They volunteered for the United Nations Forces. The seminary friends were put together in one U.N. platoon, which was sent on a march. They were ill-equipped as they headed south from Seoul with no particular destination.

And it was almost Christmas.

On Christmas Eve, the platoon walked along country roads and, by evening, had arrived in a small village. Hoping to celebrate a Christmas service, Rhee and his friends — there were 15 of them — asked villagers if a church was nearby. There was, and Rhee and the others found it — a small, wood-frame church



P. KEVIN MORLEY/TIMES-DISPATCH

The Rev. Syngman Rhee and his wife, Dr. Haesun Rhee, came to Richmond two years ago.

with mud walls. An elder of the church was there, preparing for a Christmas Eve service. He welcomed the weary travelers.

"We told him we were refugees coming from North Korea and that we were seminary students," recalled Rhee.

The elder's eyes must have lighted up. The little church had no pastor.

It did now. Fifteen of them.

The church members provided the Christmas feast — rice cakes, noodles, pickled cabbage and vegetables — and these ravenous, ragtag strangers led the service. They preached and prayed and sang "Joy to the World" and "Silent Night." They sat on the wooden floor around a warming stove. The place didn't have pews, but it was a sanctuary in every sense.

For several hours, Rhee and his friends were home.

They had been hungry, and the church gave them food.

They had been thirsty, and the church gave them drink.

They had been lost, and the church gave them shelter.

It sounds like a parable. It is, for

Rhee, the ultimate Christmas story.

And, says Rhee, it is what being a Christian is all about.

"I do not know who they were," Rhee said of the church members. "But they showed us genuine caring and love. To me, they are *everyone* and their church is *everywhere*."

"They gave us new life and energy. They made strangers welcome."

Rhee became a Korean Marine and came to the United States to study in 1956. He received his divinity degrees, married his wife, Haesun, a medical doctor who serves as director of the Carl Howie Center for Science, Art and Theology at Union-PSCE, and raised three children. He returned to North Korea in 1978 and was reunited with his four sisters. His mother had died several years before. His older brother was killed in the war. He tries to return to North Korea every year and has worked for many years on behalf of Korean reunification.

Rhee has traveled extensively. He came to Richmond in 1998 to become distinguished visiting professor of mission and evangelism and director of Asian-American Ministry and Mission Center at Union-PSCE.

Wherever he's gone, the image of that Korean country church has gone with him.

Rhee's younger brother, who went on to become a successful businessman in South Korea, has tried to find the church but said the little village has been absorbed over the last five decades into the suburbs of Seoul. Amid the new construction, there is no trace of it.

It makes no difference to Rhee. For him, the church lives on in his memory and in his heart. And always will.

"Once you have an experience like that," he said, "it is a treasure."

Bill Lohmann's Family column normally appears in the Flair section on Wednesday. He can be reached by e-mail at:

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Dear Friend: *Dear Dr. & Mrs. Moffett*

January 1, 2000

A Happy New Year to you. May God's rich blessings be with you and your family.

Enclosed is an article CHRISTMAS JOURNEY that appeared on the front page of the *Richmond Times-Dispatch* on the 24th of December, 1999. The writer, Mr. Lohmann, did a good job describing my faith journey.

I want to share the story with you and hope that it will be useful in your efforts to introduce me to the General Assembly commissioners from your Presbytery when they are elected. I am deeply grateful to you for your willingness to help me in my candidacy for moderator at the Assembly this year.

I covet your prayers and counsel as I move forward with my candidacy for moderator. Please let me know your thoughts on the many important issues facing the church and the world.

I am preparing a brochure and other materials. I will send them to you later. I will be traveling to Ghana for a mission trip with students from Union-PSCE for three weeks from January 3-24, 2000. I will be in touch with you again upon my return from Ghana. Haesun will be glad to talk with you while I am out of the country. Her telephone number is (804) 278-4275.

I thank you again for your prayers and support.

Gratefully yours,

Syngman
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Dr. Bong Rin Ro is the Executive Secretary of Asia Theological Association. He was born on 23th January 1935 in Korea. He came to know the Lord in a real way during the Korean War (1950-53) during which he lost his father and went through starvation. He is the Dean of Asia Graduate School of Theology since 1984. He is a member of Editorial Board, Transformation: An International Conversation on Evangelical Social Ethics; a member of Evangelical Fellowship of Asia Executive Committee; a member of Executive Committee, International Council of Accrediting Agencies; a member of World Evangelical Fellowship Theological Commission. He and his wife Alma Lai Ro have a twins David Luther and Jonathan Calvin (21 years old) and Robyn Joy (17). His address is:

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